



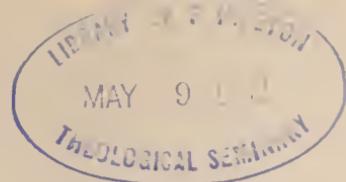




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THE



# Missionary Review of the World

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JANUARY TO DECEMBER, 1901

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PERSIAN WOMEN MOURNING FOR MOSLEM MARTYRS.

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MIRACLES OF MISSIONS.—No. XXXII.

A WONDER WORKING CHURCH.

BY THE EDITOR-IN-CHIEF.

The Moravian Brotherhood has been and still is a historic marvel. Herrnhut, about fifty miles from Dresden, is the center from which radiate the noble missionary efforts of the United Brethren. It is a plain village of Quaker simplicity and about one thousand people, where all is neat, orderly, and pervaded by the religious element.

The "House of the Brethren" and the "House of the Sisters" are the homes of unmarried men and women, respectively; the former with thirty, and the latter one hundred, inmates. No celibate or monastic vows are taken, and the association is voluntary in the interests of economy and industry and Christian labor. On the slope of Hutberg Hill lies the peaceful burial-place of the community, with the tomb of Christian David, and slabs of stone lying flat on the ground and looking eastward, bearing the simplest record of the dead.

The stone building at Berthelsdorf was, up to 1899, the residence of the Elders' Conference. They met thrice a week around their table, to examine the correspondence of the body, and talk over and pray over all the affairs of the *Unitas Fratrum*. Here was the hub of the great wheel from which extend to the utmost circumference of their work the various spokes—financial, educational, evangelistic, disciplinary.

As the Moravian Brethren lead all Christendom in the high average of their missionary consecration and contribution, we may well ask, What is the cause? Their creed does not essentially differ from other creeds of Christendom's reformed churches. They especially emphasize, both by pulpit and press, the person and work of the Lord Jesus, as Redeemer. In Him, as they say, they "have the grace of the Son, the love of the Father, and the communion of the Spirit." The Holy Scriptures they cordially accept as the inspired and the infallible Word of God; and the living Word, the blessed Christ, is, especially in His character as a *sacrifice for sin*, the object of their

trust and the model for their imitation. They lay stress not so much upon *doctrine* as upon *life*.

The body is governed by a General Synod, meeting every ten years or so at Herrnhut. Provincial synods control the four provinces, Continental, English, and the two American (North and South).

In constitution, their Church combines the features of Presbyterianism and Episcopacy, but they are not jealous of "Episcopal ordination" or "apostolic succession." They rather prize, as of unspeakable worth, the baptism of the Holy Ghost and the apostolic spirit of self-denial and loyalty to Christ.

Their morality is blameless. Capital crimes, divorce, etc., are unknown. Like the Waldenses, they seem to be appointed of God to keep alive the embers of the primitive faith and apostolic spirit in the midst of the worldliness, extravagance, and selfishness that would quench even the fires of God.

Their illustrious "father" in modern times was Count Zinzendorf. But their spiritual ancestry in Moravia and Bohemia reaches back, more or less clearly traceable, even to the ninth century. John Huss (born 1369) was their most famous reformer. In 1451 they organized as a religious society; after years of fierce persecution, in 1467 they held a synod, and completely separated from the State, and obtained from the Waldenses the "Episcopal succession." Three bishops were consecrated. After a most remarkable history of alternating prosperity and persecution by the anti-reformation of Ferdinand II., Protestantism was totally overthrown in Bohemia and Moravia. Hundreds of thousands of people were driven out, as the Huguenots were from France, and for almost a hundred years the *Unitas Fratrum* was like treasure hid afielid. The population of Bohemia was reduced from three million to eight hundred thousand by the Thirty Years' War.

Just fifty years after Comenius, the last bishop of the Bohemian-Moravian provinces of the old Unity, died, two families of Moravian exiles reached Count Zinzendorf's estate in Saxony—*Bethel*—seeking refuge. This was in 1722, and, at that time, this company of refugees embraced only *ten* persons. There, under his sheltering care, they built *Herrnhut* (Protection of the Lord), and revived their ancient Church. Zinzendorf, resigning worldly honors and riches, became more and more identified with the Moravian Brotherhood, until in 1737, he was ordained as their bishop and the new "father" of this apostolic assembly. For nearly one hundred and eighty years they have been multiplying churches and missions. At *Gnadenhütten* (Tents of Grace), in Ohio, ninety Moravian Indians and six heathen were massacred in 1782 by suspicious whites. In Lapland, among the Samoyeds, in Algeria, Persia, Ceylon, the East Indies, Ghana, Guinea, among the Calmucks, in Abyssinia and Tranquebar, Greenland, Labrador, on the Mosquito Coast, in German East

Africa, in the islands of the West Indies, etc., in South Africa, Little Tibet and Kashmir, Australia, and now in Alaska and among the Indians in California, this feeble yet mighty band of disciples have carried the flag of the cross.

This work of foreign missions chiefly engages and almost absorbs the life of the Moravian Brotherhood. It was begun in 1732, one hundred and sixty-nine years ago, when Herrnhut was the only church, and numbered only six hundred souls. Within one hundred and thirty years this little band had sent out two thousand one hundred missionaries, exclusive of native assistants. Zinzendorf, prior to his sixteenth year, had formed, with youths of like mind, the *Senfkorn Orden* (Order of the Grain of Mustard-Seed), with its covenant of mutual love, loyalty to Christ, and direct aim and effort for the conversion of souls. The badge of the order was a shield with an “Ecce Homo,” and the motto: “*His wounds, our healing.*” Their rule of life: “None of us liveth to himself;” “we will love the whole family of man.” Thus, while this young count was at school in Halle, he was preparing unconsciously to become the leader of the great *missionary Church* of our day. This consecrated man married a godly woman who, with him, cast rank and riches to the winds, as inventions of human vanity; and these two took as their sole aim in life the *winning of souls*. They were ready at a moment’s call to enter on any mission work, and counted that place as home where they could find the widest door open for Christian labor. And so the *Senfkorn Orden* of the young lad at Halle grew into the *Diaspora* of the Brotherhood at Herrnhut. The principles of the Moravian Church may be briefly stated thus—first: every believer is to find his *work* in witnessing to Christ; his *home*, wherever he is most needed for service; and his *cross*, in absolute self-oblivion for Christ’s sake.

The history of this brotherhood is a modern miracle. While during the eighteenth century, “England was,” as Isaac Taylor said, “in virtual heathenism,” and, as Samuel Blair declared, “religion in America lay a dying;” when Voltaire and Frederick the Great ruled Europe, and lasciviousness in novel and drama, and deism in pulpit and press, threatened alike the foundations of morality and piety; when the whole Church seemed bowing to the idols of this world, and scarce the form of godliness was left—even then the Moravian Church remained both evangelical and evangelistic! Probably, up to this time, not less than three thousand five hundred brethren and sisters have been engaged in foreign work, besides all that have been helpers in the work of the *Diaspora*.

The Moravians have not been remarkable for rapid multiplication. Their practical separation from the world neither invited worldly accessions nor allowed worldly conformities. Zinzendorf and his colleagues adopted, as the fundamental principle of the *Church at home*,

Spener's idea of *ecclesiola in ecclesia*—little churches or households of faith within the Church, retreats for the godly. In the Moravian settlements only Chnreh members could own real estate, and rigid separation from the world was encouraged. In their Litany was contained this remarkable petition: "From the unhappy desire of becoming great, good Lord, deliver us!"

Again, the missionary spirit is so fostered that the *Church abroad is more conspicuous than the Church at home*. Both domestic and foreign missions are carried on by this numerically small body on a scale proportionately more extensive than in any other Christian denomination. The work of *Home Evangelization* or the *Diaspora* (see I. Pet. i:1, Greek—*i.e.*, "scattering of seed") is very extensive in Europe. It aims to evangelize State chnches, without proselyting their members. Missionaries hold meetings for prayer and exhortation, visiting from house to house. In 1862 one hundred and twenty missionaries were thus employed, male and female, and the enterprise reached from Saxony to France, Switzerland and Germany, north to Sweden and Norway, and east into Russia. At that time eighty thousand members were connected with this *Diaspora* on the continent. In this country also operations were commenced chiefly among German emigrants.

So near as we can ascertain, on December 31, 1900, this Brotherhood numbered, *including all the baptized*, over ninety-six thousand eight hundred and seventy-seven at home, and over ninety-five thousand four hundred and twenty-four abroad, making a total of about one hundred and ninety-two thousand three hundred and one, and of these, three hundred and ninety-seven were foreign missionaries, with forty-seven ordained native ministers, and one thousand eight hundred and sixty-five native helpers. In other words, *one out of every two hundred and forty-four communicants* was a foreign missionary; they had nearly as many communicants in their *mission* chnches as in the home chnches, and actually raised \$427,112.79, an average of \$4.40 for each communicant, for foreign missions alone. At the same ratio, if the fifty million evangelical Protestant Chnreh members should similarly contribute, we should have \$225,000,000 instead of barely \$12,000,000 as our annual missionary income, and, if the whole Christian Church would imitate such personal consecration, the evangelical chnches would be sending into the field seven hundred thousand missionaries instead of ten thousand!

Prof. J. Taylor Hamilton, the historian of the Moravians, has kindly furnished additional facts down to December 31, 1900, about this mission Chnreh. He says:

"Since 1899 the Unity's Elders' Conference has ceased to exist. The term 'Mission Board' might be substituted, since the 'Mission Board' of five, representatives of the various nationalities to which members of the *Unitas Fratrum* belong, now forms the central body,

in so far as any central administrative body exists. The directing board of the Unity now consists of the several Provincial Elders' Conferences in Germany, England, and America.

"There are four provinces since 1899, American, North and South, being distinct. As an organic body the Brotherhood was not existing prior to 1457. We lay claim to nothing prior to the followers of Huss. The date usually assigned to his birth by the most modern historians is 1369. Comenius was the last bishop of the Bohemian-Moravian provinces of the old Unity, but not of the Unity as such; the succession in the Polish Province was maintained without a break until the days of Jablonski, who consecrated David Nitschmann (1735), and Sitkovius, who assented to this consecration. The first missionaries set out in 1732.

"Up to the beginning of the year 1900 the Church sent out two thousand six hundred and four missionaries, male and female, not reckoning a number of men dispatched in connection with the maintenance of trades and industries undertaken for the support of the work.

"The *Diaspora* missionaries (male) now number fifty-seven. The Russian work has been compelled to contract on account of arbitrary governmental repression. The centers are in the Kingdom of Saxony, Silesia, Brandenburg, Pomerania, Province of Prussia, Posen, Province of Saxony, Rhenish Prussia, Schleswig-Holstein, Bremen, Brunswick, Hanover, Lippe, Hamburg, Hesse, Thuringia, Franconia, Würtemberg, Alsace, Basel, Zürich, Bern, Aargau, Montbéliard, Denmark, Norway, Sweden, Poland, Livonia, and Esthonia. Some of the former Swiss *Diaspora* societies have become recognized congregations of the Unity, owing to changes in Swiss laws. It is hard to give the membership of the *Diaspora* with accuracy. I doubt if it is more than sixty thousand, tho sometimes placed at seventy thousand. In England a similar work is carried on, known as the 'Rural mission.' In America the home missions resemble those of other churches.

"The statistics of January 1, 1901, the most recent *complete* statistics for the entire Unity, are as follows:

German Province (omit <i>Diaspora</i> ).....	8,096
Bohemian Province.....	691
British Province.....	5,955
American Province, North.....	18,195
American Province, South.....	5,272
Foreign missionaries (including secretaries, etc.).....	*450
 Total .....	38,659
Foreign missions, total membership.....	96,877
 <i>Diaspora</i> associates .....	135,536
	+60,000
	195,536

\* So in text-book. † Perhaps 70,000.

"The *Diaspora* should be counted in instituting comparisons, for these members contribute largely to our missions both in *men* and in means.

"The actual missionaries in the field, according to the statistics of December 31, 1900, numbered three hundred and ninety-seven, with forty-seven ordained native ministers and assistant ministers. The native helpers numbered one thousand eight hundred and sixty-five. The total membership was ninety-six thousand eight hundred and seventy-seven.

"The total cost of the missions in the last financial year was \$427,112.79. The sum of \$172,553.65 was raised in the mission provinces themselves, both by contributions and as the product of industries. Friends of the Church gave \$76,857.85. The members of the Church in the home provinces contributed about \$26,068.18. Legacies brought in \$26,913.65.

"The interest of funds amounted to \$109,369. It will therefore appear that we are usually credited too liberally in connection with our average contribution for missions per communicant member. I may add that a deficit of \$19,973.59 rests upon our mission work as a whole at the present time.

"One feature of note is, however, the comparatively small cost of administration. Including printing expenses, last year it amounted to but \$28,726.08, the salaries of bookkeepers and treasurers and secretaries being reckoned in, together with office expenses and salaries of the members of the Board."

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### MOSLEM WOMEN.

BY MRS. S. G. WILSON, TABRIZ, PERSIA.

One can never forget the first sight of a Moslem woman—that veiled figure, moving silently through the streets, so enshrouded that face and form are completely concealed. It is one of the peculiar features of Oriental life that the color, beauty, animation, and interest that women give to the streets of the Western cities are lacking in Asiatic cities. How different, too, is public etiquette! Men and women pass each other with no greeting or sign of recognition, and if a wife accompanies her husband she never walks beside him, but at a respectful distance behind, and neither give a sign that they belong together. The closed carriage containing the wives of a prince, with numerous outriders ordering every man to turn his face to the wall, as a sign of respect, is in strange contrast to the enthusiastic welcome given to a British queen by expectant crowds, or to the courtesy shown any woman by all Christian gentlemen. Once I donned the Oriental street costume, in order to see the bazaars without

attracting notice, and shall never forget how strange it seemed to lose all identity and pass acquaintances incognito—seeing, but unseen.

We read of the Eastern harem, but do not realize its meaning (“the forbidden”) unless we visit a wealthy Persian house. We pass through the large, imposing street-gate into the *beroon*, or outer court, the men’s apartments, to a door where a soldier stands with stacked arms, and an old eunuch conducts us under the curtain, through a narrow, winding passage to the *anderoon*, or inner court, the women’s apartments. Only as women have we access here, and this is to us an open door of opportunity. Even among the poorest,



PERSIAN LADIES AND ATTENDANT ON THE STREET.

where separate apartments can not be afforded, the chudder, which the women wear always ready to be drawn over the face, keeps up the idea of seclusion. But how quickly the face is uncovered when only a woman enters!

By Moslems the veiling and seclusion are explained as a compliment, showing the value a man puts on his wives; but the real reason is his distrust of women. The estimate which the Koran puts on women is seen from the following extracts:

I have not left any calamity more detrimental to mankind than women.

Woman was made from a crooked rib, and if you try to bend it straight it will break, and if you let it alone it will always remain crooked.

A Moslem authority writes: "Jealousy and acrimony, as well as weakness of judgment, are implanted in the nature of women, and incite them to misconduct and vice." The position of women is seen from these injunctions of Mohammed: "When a man calls his wife she must come, even if she be at the oven." "Chide those whose refractoriness you have cause to fear, and beat them"; the limit suggested is "not one of you must whip his wife like whipping a slave."

The highest sentiments are such as these: "A Moslem must not hate his wife; for if he be displeased with one bad quality, let him be pleased with another that is good." "A Moslem can not obtain anything better than an amiable and beautiful wife, who, when ordered by her husband to do a thing, will obey; and if her husband looks at her, will be happy; and if he swears by her, will make him a swearer of truth."

A book containing sage advice warns men of these things:

1. Excess of affection for a wife; for this gives her the predominance and leads to a state of perversion, when the power is overpowered and the commander commanded.

2. Consulting or acquainting a wife with secrets or amount of property. Mohammed also warns "not to entrust to the incapable the substance which God hath placed with you," and again, "Beware, make not large settlements on women."

3. Let him allow her no musical instruments, no visiting out-of-doors, no listening to stories. But as to a woman's duty, Mohammed declared that if the worship of one created being could be permitted to another, he would have enjoined the worship of husbands.

It seems strange to calculate a woman's value arithmetically, but in Moslem law the testimony of two women is equal to that of one man, a daughter gets half a son's inheritance, and a wife only an eighth of her husband's property if there are children, otherwise a fourth.

As to a woman's right of choice in marriage, the Koran says: "If a woman marries without the consent of her guardian, the marriage is null and void, is null and void, is null and void." Her consent is formally asked, and is signified by silence. An adult woman may marry without her guardian's consent; but as child-marriages are the rule, this right of choice is really fictitious.

Divorce, which a woman may apply for under certain very rare conditions, is a man's right without restriction. A woman's only protection is that her dowry must be paid her, and the sentence of divorce must be pronounced by her husband three times; thus a little check is put upon an angry impulse. The possibility of divorce is a constant source of terror to a woman, and it is continually held over her head as a threat by her husband. Age, poor health, loss of beauty or eyesight, lack of children, and especially of a son, or the merest whim may be the cause of it. I have heard the most pathetic appeals made

to a lady doctor by women in dread of divorce. One woman, the mother of five children, was divorced by her husband that he might marry a daughter of the crown prince. She knew nothing of her fate till one day word was brought her while visiting at her brother's that she need not return. That night the wedding was celebrated with firing of cannon and great festivity, but the children were crying for their mother, and for her and them there was no redress.

Mohammed, who had eleven wives, allowed his followers only four, with the additional permission of concubines, as it is written "marry what seems good to you of women by twos or threes or fours of what your right hand possesses." These twin evils, divorce and polygamy,



INSIDE A PERSIAN HAREM.

have caused the degradation of women in Moslem lands, as well as brought upon them untold shame and misery. Being distrusted, they have become untrustworthy; being abused, they have become abusive, and every evil passion is given free rein. The bad wife is described by a Moslem writer as "a rebel for contumacy and unruliness, as a foe for contemptuousness and reproach, and as a thief for treacherous designs upon her husband's purse." She becomes an adept in the use of woman's weapon, the tongue, "an unruly evil, full of deadly poison." I have seen an angry woman in a passion of rage pouring out torrents of curses and abuse, a fury incarnate. The jealousy of rival wives often leads to dreadful crimes. I have known a woman whose eyesight was destroyed by vitriol thrown in her face by another wife, an only son poisoned in his babyhood, and a young bride who attempted suicide.

After such a life on earth, what are a Moslem woman's hopes of heaven? As to her place in Paradise, the Koran is strangely silent.

No delights are promised and specified for women, tho every Moslem man is to have a home "made of one pearl," "full of women"—fortunately it is added, "who can not see each other"; so the horrors of this life are not to be repeated there. These women are houris, described as having large dark eyes and other charms, and their number is specified as "seventy-two women and eighty thousand slaves" for every Moslem. In one passage "forgiveness and a mighty recompense" are spoken of as prepared for "the resigned men and the resigned women,"

"the believing men and the believing women," etc. In one of the latest suras it is written, "they shall enter together with the just of their fathers and their wives and descendants" into gardens of Eden. Under the conditions above described, it is doubtful whether any women would enjoy such gardens of Eden!

The religion that robs Moslem women of happiness in this life and gives them no hope of happiness in the next lays the same obligations upon them as upon men. The "five foundations of practise," as they are called,

are witnessing to the unity of God, observing the five stated periods of prayer, giving the legal alms, fasting during the month of Ramazan, and performing the pilgrimage to Meeea; in Persia is added the month of mourning for Hassan and Husein, the martyred grandsons of the prophet. As in all religions, women are most zealous and devoted in the performance of these duties. In the early dawn they rise at the call of the *azan* to pray, and even during a social visit how often have we seen a woman go through the recital with no thought of its seeming strange and out of place. Being in Arabic, it is a mere mechanical act, truly a "vain repetition." During the month of mourning one is struck with the complete change of costume, the rich gray dress exchanged for dark calicos, and the complete absorption in the observance makes it a month when we can not hope to do much among them. This is also true of the month of fasting.



VILLAGE WOMAN AND CHILD IN PERSIA.

During these two months there seems to be a revival of religious zeal and an increase of fanaticism. As we pass through the streets at night, crowds are gathering at the mosques, where many lamps and steaming samovas make a festive appearance. The mollah, on his white donkey, arrives and ascends the pulpit to give a harangue; but while the men sit on the rich carpets inside, the women crouch in the dusty street outside to pick up some crumbs of instruction. Often at wealthy houses, for the sake of merit, the *tazia* is held, and a crowd of women sit under awnings in the courtyard, alternately weeping over the woes of the martyrs as recited to them and gossiping among themselves while they sip their tea. I have heard from some who have attended this service that the instruction given the women by the mollah was too disgusting and obscene to listen to. Thus the practise of Islam has nothing to satisfy their souls. Their belief in God is a cruel fatalism, and all their rites work no change of heart and give no peace of conscience.

The attitude of Moslem women has many encouragements and discouragements. The natural Persian hospitality, and their monotonous, shut-in lives make them welcome visitors, to whom they show every attention, furnishing an abundance of refreshments, and expressing their pleasure in seeing "Frangee" ladies, and their admiration for their dress and customs. Religion is not a tabooed subject; it does not surprise them to introduce it, nor offend them to compare religions. As few of them read, it is always a wonder to them to hear foreigners read their language, and their reverence for the *Injil* (Testament) insures their interested attention. It is a great help to meet on some common ground. The critical, curious stare at long dresses and strange hats is changed to beaming kindliness when we get on the subject of our children. To our good wishes, "May God keep your children," they respond, "And may God keep yours," and there is a thrill of friendly equality and sympathy. They speak of their lost children as "birds of heaven," and think each will stand at a door of Paradise to intercede for their mothers. With true mother-hearts they describe their overwhelming grief and bitter weeping, often resulting in great injury to their eyes, over the death of a child. No mother fails to respond to the words, "Suffer little children to come unto Me."

On the other hand, there are many difficulties. One is their ignorance of the world and of history. A mollah's wife, after hearing some of our doctrines, said, "Your religion is just like ours. Whatever is good in it, you have borrowed from us." The historical fact of Mohammed being six hundred years after Christ had no effect upon her. Argument from the results of Christianity are useless, for they think, as one woman said to me, "Our country is the largest, richest, and most beautiful in the world, and you have come here because this is so much the best."

Another difficulty is their false idea of Scripture, derived from the Koran and traditions. Ishmael, not Isaac, is sacrificed by Abraham; Gabriel blows into Mary's sleeve that she may become the mother of Jesus; the likeness of Jesus was crucified, but He was taken to heaven and never died, and He prophesied the coming of Mohammed as the paraclete. These are some examples, and it is surprising how widely and firmly they are believed. The one great truth of Islam, the Unity of God, makes the Trinity and the Divinity of Christ stumbling-blocks to them. I have often had a woman ask me with a coarse laugh, "Is God married?" and "Can He have a Son?" Most unfortunately the Koran declares the Trinity as accepted by Christians to be God, Mary, and Jesus. Among Shias the sufferings of the martyr Husein are said to be in propitiation for the sins of true Moslems, so that Satan has devised this counterfeit of Christ's sacrifice to oppose the doctrine of the atonement.

Their fanaticism is another difficulty. Strange that they espouse so warmly the religion that does them no benefit. Among our visitors is a mollah's wife, who always comes with a crowd of her daughters, step-daughters, and daughters-in-law. She is a strict observer of fasts and pilgrimages and prayers. It is most baffling to have her sit counting her beads and repeating in an undertone the ninety-nine names of God while you talk to her, or interrupting you to tell a long and tedious tale of some imam, or to relate the joys and miraculous experiences of her stay in Kerbela. She returns your interest in her soul by anxiety for yours with lofty superiority and entire self-satisfaction.

Again, it is as hard to cope with the liberality and politeness with which others will blandly hear all you say, and answer that there are prophets for every nation, and we will all reach heaven by different roads *Inshallah* (by the will of God).

The frivolity and childishness of their minds often utterly discourages one. A fixed and eager look you find is to catch a glimpse of your gold tooth, and the question trembling on another's lips is not "What shall I do to be saved?" but "When were you married?" or "How old are you?" They often say, "It is all good and sweet to hear, but we will forget it to-morrow; we can't remember."

Matthew, as it is the Gospel for the Jews, is found specially appropriate to Moslems, whose religious ideas are so largely derived from Judaism. The opening sentence connects Jesus with Abraham and David, whom they honor; the visit of the Magi connects Him with Persia; the frequent references to the Mosaic Law and to prophecies fulfilled, the discussions on prayer, fasting, ablutions, ceremonial uncleanness, marriage and divorce, signs, false prophets, and references to such Old Testament characters as Solomon, the Queen of Sheba, Jonah, and Elijah, all known to them; the questions addressed to

Jesus, just such cavils as Moslems would make, the Pharisees, counterparts of the mollahs and sayids of to-day, the parables peculiar to Matthew, etc., make it the Gospel most easily understood and best suited to them. The "Story of the Life of Christ," illustrated by magic-lantern pictures, is much enjoyed. I remember well one afternoon when a company of high-class ladies were invited to such an entertainment. As the story developed before their eyes of that life so powerful and pitiful, so human and yet supernatural, the interest grew till the climax was reached in the scene of the crucifixion, and the silence showed how they were impressed and awed.

There is no doubt that Moslem women need the Gospel, as all human hearts need and respond to its good tidings. However degraded and lost, they are still God's children. The Father of their spirits can by His Spirit reach and impress their souls. This is a continual source of hope. Jesus Christ is just the Savior they need, to whom there is neither male nor female, the friend of sinners, the deliverer of Mary Magdalene from the power of seven demons, and in whose heaven they neither marry nor are given in marriage, but are as the angels of God.

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## THE BRUMMANA MISSIONARY CONFERENCE.

BY REV. F. B. MEYER, B.A., LONDON, ENGLAND.

During a memorable week in August of this year a missionary conference was held at Brummana, Syria. There were so many points of interest connected with it which claim more than a passing notice that I venture to group my impressions in the present paper.

First, the place itself deserves mention—an exquisitely beautiful site, on the ridge of one of the lower spurs of the Lebanon, twenty-four hundred feet above the level of the Mediterranean. The shore of the sea is four miles distant, tho it seems not more than a mile, and one could easily see the breakers beating on the sands, so deceptive are the distances in the calm, pure air. The slopes are covered with crops of cereals, figs, pomegranates, olives, the eucalyptus, and especially with a great profusion of mulberry trees, needed for the silk industry of the district, which gives employment to the women in their homes and in small factories dotted about the villages.

On this spot the Friends founded a mission, hospital, and schools in 1877, which are now under the direction of Mr. and Mrs. Little; and these premises furnished comfortable accommodation for a considerable number of the conference, the others finding shelter in the large array of tents which, with their entire outfit, had been placed at the disposal of the committee of arrangements by the generosity of the well-known tourist agents, Messrs. Cook & Son. The dotting of

these tents in all parts of the extensive grounds gave them a very picturesque appearance. Many had traveled, as the missionary contingent from Tripoli did, in real style oriental to the conference, and so settled under their own canvas.

What joy would have filled the hearts of the noble founders of the Syrian mission if only they could have foreseen, in prophetic vision, this ecumenical gathering. Perhaps they were permitted to behold it from the home of the blessed! Of those who landed between 1820 and 1830 Rev. Isaac Bird alone survives, and I had the pleasure of sitting with him and his beloved wife and daughter at the daily meals. Rev. Pliny Fisk died shortly after landing, in 1820, and I greatly value a gavel made from the wood of the olive tree standing at the head of his grave, and with which I was presented at the close of the conference. Dr. Eli Smith, who began the translation of the Bible into Arabic, died in 1857, and Dr. W. M. Thomson, author of "The Land and the Book," in 1894.

In this brief and imperfect enumeration of those to whom the mission owes so much we must ever place in the front rank Dr. Van Dyck, whose translation of the Bible into Arabic anticipated the labors of the revisionists, and has needed no alteration from the day that it left his hands, in June, 1865. It is doing much to fix and preserve the Arabic language, and all the Arabic Bibles are printed from his type at the American Press in Beirut. I stood, with considerable emotion, at his grave in the cemetery attached to the American Press.

Amid what awful hardships the mission was founded in those early days! In 1828 the missionaries were driven to Malta. In 1835 the plague and the disturbed state of the country rendered continuous missionary labor impossible, and Protestant Christianity was a *religio illicita*. In 1841 came the civil war in the Lebanon between the Druses and the Maronites, which broke out again in 1860, and was followed by terrible massacres and awful destitution.

But how great the change! In 1830, when the missionaries returned from Malta to Beirut, one small row-boat could contain the entire Protestant community of the Turkish Empire, consisting of five persons; in 1900 it was said to number about 75,000, of whom 7,000 were in Beirut. Then for a Mohammedan to become a Christian involved the penalty of death; now the Protestant and other Christian sects, together with converts from Islam, are guaranteed freedom from persecution, and the enjoyment of all rights and privileges. Then there were *no schools*, but now, through the exertions of Miss Taylor, Mrs. Bowen Thompson, the missionaries of the American Board, and now of the American Presbyterian Mission, the whole number of children in Protestant schools in Syria and Palestine is about 18,000, of whom one-half are girls, and, in addition,

schools have been opened by Mohammedans, Greeks, Maronites, and Roman Catholics. Then there were *no Bibles and no general literature*, but now 700,000 copies of the Scriptures have been issued from the press, each copy bearing the imperial seal of authorization, and there are now sixteen Arabic journals in Beirut alone. Then there were *no hospitals*; now there are four, while the medical department of the Syrian Protestant college is constantly training native physicians and surgeons.

One of the noblest institutions in Beirut is that remarkable college, opened in 1865 with sixteen students, which has now ten stone buildings, a large library, an astronomical observatory, extensive scientific apparatus and laboratories, and is attended by five hundred students from all parts of the Orient. Year after year new buildings are being added to meet the demand, which seems insatiable. Few men have been permitted to see a more remarkable crown placed on their life-work than the honored president, Dr. Bliss, who has watched over this great institution from its beginning to the present time; and tho celebrating, with Mr. Bird, his seventy-eighth birthday during the conference, seemed in health and spirits as one of the youngest.

In this category a foremost place also must be given to the work of Dr. H. H. Jessup, who opened the first theological seminary in 1868, and has been its devoted leader and teacher ever since, and always identified, besides, with the manifold interests that have gathered about the work of the American and other missionaries; wise in legislative ability, eloquent in speech, sweet in temper, lovely in his home life, to whose strong and wise touch so many good things in the religious life of Beirut are due. He told me that the President once proposed to send him to Persia to represent the United States at the court of the Shah, but he refused because he felt that the service of Christ in Beirut needed his presence still more urgently, and I reminded him of what Dr. Carey said when his son accepted a similar post under the British government—"Eustice has driveled into an ambassador."

The conference, which was the second (the first having been held three years ago), was expressly called to consider the privileges and possibilities of life in Christ, and I was there to give two or three addresses daily. Those solemn, blessed gatherings at sunrise and sunset, in the forenoon and afternoon, under the extensive awning stretched over the boys' playground, will be forever photographed in my heart. Some two hundred missionaries were present from all Bible lands, from Anatolia and Constantinople in the north to Egypt in the south, from Smyrna, Tripoli, Syria, Palestine, Damascus, and Baalbec, and more places than space permits me to enumerate. Besides these there must have been quite one hundred native Syrian pastors, evangelists, students, and teachers, young men and women. These

were speially interesting to me, as they understood English, and met me separately in the Friends' meeting-house for speial instrucion.

In addition to the addresses on spiritual themes, the conferencee considered sueh subjeets as Bible study, Sunday-schools, Y. M. C. A. and Christian Endeavor work, publication work, and the need of a theologieal school for all Arabie-speaking missions in the Levant. The latter was introdnee by the president of the conferencee, Dr. H. H. Jessup, and it is greatly to be desired that it should lead to some practical result.

But one of the brightest hours was due to the suggestion of the beloved seeretary of the eouferencee, Rev. G. M. Maekie, of the Seoteh Church Jew's Mission, that each should send in a slip of paper containing the three qualifieations whielh go to make up "the ideal missionary," and these are some of the results, collated and grouped:

*Physical*: A healthy body; adaptability to all kinds of food; prepared to rough it, if necessary.

*Intellectual and moral*: A natural gift for languages; with a toueh of humor; sanctified humor, but who will not laugh at the superstitions of the people; capable of Bible-study, heart-study, language-study; holding fast great essentials, with a broad charity to those who differ; courtesy and kindness to fellow-missionaries and people of the countrу; ability to adapt himself to the institutins of the land; sympathy, compassion, and love; able to manifest a wise sympathy, and take an interest in every one he meets; one who will keep near his fellow-missionaries and near the people among whom he works; who has a sense of right proportions, and puts first things first; not likely to turn aside to secular office or emolument; defendable; who has the ability of setting others to work; who is able to live at peace with all men without saerificeing principle.

*Spiritual*: Perfectly yielded to God; willing to efface self and exalt Christ; of a single purpose, not desiring to be ministered to, but to minister; keen of ear to detect God's faintest whisper, and honest in heart to obey; mighty in the Scriptures, rightly dividing the Word; filled with enthusiasm and holy zeal for souls; a sent one, and ever about the Father's business; earnest in prayer; doing all things in a spirit of prayer; filled with the Spirit; full of faith and of the Holy Ghost; allowing and expeeting God to work by His Spirit; one who dwells in the Holiest; having an experimental knowledge of sin, and of the way of salvation; possessed of unfaltering faith; willing to hold on to his post, and not disengaged if there is not much fruit; ever bent on finding the angel in the bloek of marble; assured of the ultimate triumph of the Gospel; prepared to endure grief, suffering wrongfully.

Here are a few complete triplets: First, Love; second, Love; third, Love. God's Love shed abroad till it streams over to all;

Love to Christ, showing itself in untiring zeal, patience, and perseverance; Love for goodness and one's fellow men. A warm heart, a hard head, and a tough skin. One that has right relations to God, to others, and to himself—to God, *loyalty*; to others, *tact*; to himself, a consciousness of the right proportion between work and relaxation.

Dr. Jessup quoted the verdict of Dr. Van Dyke, after a retrospect of fifty years: "The ideal missionary is the one man who stands in one place doing one thing."

At first this seems rather a discouraging enumeration, and I can imagine some young souls being cast into despondency as they compare themselves with such a list of requirements. But let them be reassured; these are, all of them, fruits of the Spirit, and if there be a true resolve to enter Christ's school and learn of Him, if there be whole-hearted surrender and consecration to His Holy Spirit, if there be the definite desire that He should take up His residence in the heart, revealing Jesus, and working out the Divine purpose—all these qualities will come in due course; they are the natural flowers and fruits of the Divine work in the soul.

Details were given at the Conference of the amazing work of grace on foot in Cairo, where a converted Moslem, in connection with the American mission, is addressing from five hundred to six hundred Moslems three times a week, and creating deep and widespread impressions; for he is as well acquainted with the Koran as with the Bible, and is able to deal with many of the weaknesses of the Mohammedan system, and to show those points in which it comes into closest contact with Christianity.

The question has been long on my heart, whether, in approaching men of other religions than our own, and whom we desire to convert, it is better to accentuate or to minimize differences. Is there not too great a tendency to demolish the structure of their religious beliefs to the ground and building a new one in its stead with altogether fresh materials, instead of finding as much common ground as possible, and passing from that to the revelation of Jesus Christ? I have sometimes thought that we might learn a lesson from the long historical resumés of the Acts of the Apostles, by which the early Christian apologists apparently desire to prove how much they had in common with the Jews whom they addressed.

Dr. Jessup told me of a young Mohammedan who came into a most blessed realization of Jesus Christ, and went, with his life in his hand, to preach to his former coreligionists. In every case he would begin with the Koran, and cite the five or six passages in which the prophet commends the Old and New Testaments and extols their study. Then he would ask to be allowed to do as the prophet bade, and would read the Scriptures, commenting on them as he did so, and almost insensibly leading his hearers into the Divine presence.

Again, in Calcutta, when I was giving a series of addresses on spiritual religion, I was greatly attracted to a professor in the college, a non-Christian, who attended them, and with whom I had much heart converse. We found how much similarity there was between the application of the cross of Christ to the appetites and evils of our self-life as I taught it, and the process of self-mortification, in ten different degrees, as the Hindu philosophy put it. It seemed as tho he was easily brought to the point where it became all-important for him to receive the Divine man, by the spirit of whose life we are set free from the law of sin and death.

Of course, in any case, the work of regeneration can only be wrought by the Holy Spirit, and He is waiting to use the truth as it is in Jesus, that the soul may be convicted of sin, of righteousness, and of judgment; but it is for us to choose the truth, which will most easily win an audience with our hearers. Paul began to preach on a memorable occasion in the Hebrew tongue, and emphasized his own nurture in the straitest sect of Judaism.

Let me, in closing, express my profound love and respect toward all missionaries! How good they have always been to me! On my way home, what kindness I have experienced from Dr. Watson, of Cairo, and Rev. Mr. Finney, of Alexandria, and their colleagues, with none of whom I had been previously acquainted! The more I know of missionaries the deeper is my sympathy in their special trials, temptations, and difficulties, and the keener my desire to bring them refreshment, as they stand, isolated and lonely, in their outpost duty.

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## THE MOVEMENT OF 1901 TOWARD MISSIONARY UNITY.

BY REV. J. T. GRACEY, D.D., ROCHESTER, N. Y.

The century starts well in the matter of fraternity and practical federation in foreign mission work. Some features of these developments have been noted in our pages during this year. The General Missionary Conference held in Japan, October, 1900, was mentioned in the March number, and the results are being partially chronicled from time to time; the eighth annual meeting of Missionary Officers of the United States and Canada in New York, in January, was chronicled also in that issue; the notable conference of All China Missionary Women was presented in May; the International Missionary Union and the Federation in the Philippines in August; and the General Council of Bible Study and Foreign Mission in our October number.

It is desirable to mention some of the other missionary conferences of 1901, which exhibit the growth of the tendency to increased cooperation and practical unity among missionaries throughout the world, tho it is beyond our pages to include them all. Mention is

here chiefly made of such meetings and organizations as exhibit or fortify and strengthen concord and concert of action.

The officers' meeting in New York, in January, took up the resolution which was adopted at the supplementary meeting of the Ecumenical Conference, proposing the formation of an International Council Board for all missionary societies of the world, but did not consider the time ripe for such organized action, yet favored a fuller development of national organizations preliminary to the larger action. They initiated a movement looking to an Interdenominational Bureau of information, and the women's societies provided for a series of studies for all their societies, as set forth in our November number.

#### THE GERMAN QUADRENNIAL CONFERENCE.

It was not widely known in this country till the Ecumenical Conference, that the missionary societies of Germany were accustomed to hold a conference every four years, composed of mission officers, leaders, and experts of all evangelical denominations. When the subject of organizing an international committee of representatives of all the missionary societies of the world was under consideration at the Central Presbyterian Church, the day after the close of the Ecumenical Conference, one of the German delegates to the conference gave interesting information about this fraternal organization of missionary societies in Germany. This missionary conference held in May last its tenth session in Bremen, when there were fifteen German societies and eight others represented at the gathering. There were forty-seven delegates in attendance—German, French, Swiss, Dutch, Danish, Norwegian, and Finnish.

Many important topics were considered. Dr. Schreiber, a prominent figure in the Ecumenical Conference, discussed "The Human Rights of Natives in the Colonies," and the methods of securing them, and the Central Committee of German Missions was charged to look after the matter and make proper representations to the colonial governments interested. Considerable discussion was had on the "Principles and Aims of Evangelical Missions on the Basis of the Experiences of the Nineteenth Century," and the policy of presenting missions as a purely religious movement was modified to embrace national obligations.

Dr. Warneck's paper on "Missionary Undertakings by New Societies" deprecated the multiplication of new societies. Emphasis was put on the thorough training of native pastors and teachers. In America and in England there has been great concert of opinion that the wise way is to sink the "society" in the Church, making missions the work of the Church as such. The Methodist Episcopal Church long since thus absorbed its independent society. The Missionary Society of the Church of England has sought to impress a

similar view on its constituency. This view was stoutly contended against at the Bremen Conference, so far as Germany was concerned. In view of the historic development of the continental societies, they could not yield the management of their affairs to the churches "as such," nor would the evangelical basis of these organizations be as secure by blending them with the Church organizations as now.

The "Mutual Relations of Foreign Missions and Foreign Politics" showed a general sentiment in favor of absolutely discouraging any fostering of missions by governments at home, and the secretary of the Danish Missionary Society opposed the acceptance of any compensation whatever for destroyed mission property, especially in independent countries like China. The general view, however, was similar to that taken by the American Conference of Boards last January in New York. The position favored was, that compensation for destroyed property up to its actual value should be accepted if offered, and also for dependents upon murdered native Christians; but no money should be demanded or received for a foreign missionary's life. It was agreed that foreign offices of governments should be informed that the interposition of foreign powers in private affairs of Chinese Christians was not considered desirable nor helpful to the cause, and that the Chinese Christians, as a body, did not wish such official protection from without.

The encouragement of "self-support" by the native Church was thought to be essential, and uniformity of practise on the different fields, while not at present entirely possible, yet was to be earnestly sought, so far as their dealings with native preachers, teachers, and evangelists were concerned.

Among the other subjects considered were the combating the African rum traffic, a manifesto being agreed on to be circulated among all evangelical churches of the continent of Europe; also a committee was appointed to provide the press with missionary information; and during the debate on the competitive Roman Catholic missions, it was stated that their success was not equal to that of evangelical missions and their reputation was decreasing.

The widely known Dr. Warneck, who has been secretary of this conference for sixteen years past, was succeeded in that office by our editorial correspondent, Dr. Merensky, of Berlin, who became favorably known in this country through his presence at the Ecumenical Conference.

The scope of topics considered was quite wide. Canon Edmunds' contribution to the question of the principles that should regulate the provision of further translations of the Scriptures would, of course, be valuable, and all ought to know what Bishop Tucker had to say about mass movements toward Christianity. The preparation of missionary candidates is a subject concerning which we in America

have much—nearly everything, in fact—to learn, and the vast variety of special work developing on mission fields renders it a theme most necessary to discuss. The conference considered cooperation for special objects on mission fields and the relation of missionaries to governments. This theme will not soon down. The American, the German, and now the British, union gatherings of officers have, as we have stated, considered this subject, and it is continually uppermost in contributions to the press, religious and secular, since the outbreak in China. Before that, however, the Protestant missionaries in China were protesting against the Roman Catholic missionaries in that empire assuming political functions, and gradually the evangelical forces of all China have begun to realize that they have, indirectly, been the unconscious agents themselves of extending political patronage over native Christians of their several missions. They are astir with the discussion of how to mend their ways and what their practical attitude should be in the premises. It will be well if the three national organizations, German, American, and British, can work out some general principles and policy for all.

#### BRITISH CONFERENCE ON MISSIONS.

It was suggested in the discussion of the proposal for an International Council on Missions during the meetings of the Executive Committee of the Ecumenical Conference, to whom the resolution of the meeting at Central Presbyterian Church was referred, that it might be better to mature the national organizations further, and when these were more fully established, out of them might grow the International Board of Councillors.

Whether it was an outgrowth of this Ecumenical Conference or not, measures were taken in the early part of this year for inaugurating a conference in England like those of Germany and America. A conference on foreign missions was arranged by the London Secretaries' Association, in the Bible House, London, June 18–20, which should be of a semi-private character, for consideration of matters of common interest to the several missionary organizations. There were representatives of twenty-five societies in attendance. Women's societies were included in the membership of the body. Dr. George Robson and Rev. J. Fairley Daly, favorably introduced to America by the Ecumenical Conference, were among the delegates of the United Free Church of Scotland; Rev. Chancellor Edmonds, Principal Lightfoot of the Church Missionary College, Bishop Tucker, of Uganda, and Lord Overtoun were of the number participating in the proceedings. Rev. H. E. Fox and Rev. F. B. Meyer, our collaborer of the editorial staff of this REVIEW, spoke at a devotional session of the conference. It was resolved to hold another conference next year.

## THE EVANGELICAL COUNCIL OF ITALY ORGANIZED.

Wednesday, June 19, 1901, a meeting was held in Rome in Y. M. C. A. Hall, for the purpose of trying to bring about greater friendliness and a more cordial understanding between the several evangelical denominations in Italy, and to increase the efficiency of the work of evangelization. The meeting was arranged for by the presidents and representatives of the principal evangelical bodies in Italy.

Representatives and delegates were sent to this conference from the Waldensian Church; the Evangelical Church of Italy (formerly Free Italian Church); Methodist Episcopal Church; Baptist Mission, Italian-American Branch; Baptist Mission, English-Italian Branch. This conference proceeded to provide a permanent organization of the several bodies, under the name of the "Evangelical Council of Italy," composed of delegates from all the bodies above named, with representatives of the British and Foreign Bible Society, the National Bible Society of Scotland, the Society for Publication of Evangelical Works in Italy, and the National Sunday-school Committee. It was provided that the following might be included if they so desire: the Catholic Reformed Church, the Evangelical Mission in Spezia (Rev. Clark), and the Salvation Army. An appropriate statute is to define and solidify the council.

It was an epochal assembly, and the nineteenth and twentieth of June will become a date significant like the twentieth of September, which commemorates the entrance of Garibaldi into the Eternal City. Gavazzi would rejoice, were he alive, at this evidence of the unity of the Evangelical Church in Italy. His plans did not prosper, but Bengal says "it is in the nature of good beginnings to grow," and what he meant in 1859, in trying to project a National Catholic Church matured into a "Free Italian Church" in 1870, and now into a broader organization for cooperation of the Waldenses, the Free Churches, the Baptists, the Methodists, European and American, and others. They may each go their several ways, but they present a solid front in all essentials, and will do a large part of their work with greater economy and efficiency under the common aim—"Italy for Christ."

One would think that a compacted Protestantism in Italy might have attracted the notice of the Vatican, as the press has been recently giving out that the Society for the Preservation of the Faith—not the large one of that name, but one with operations confined to Italy—has sent appeals to the American Church for funds to combat the Protestant advance in Rome. They charge that Protestantism gets on with large use of money from America, and say American Catholicism ought to furnish special funds to counteract their efforts, leaving the customary revenues from the Roman Catholic Churches of America to be appropriated to the usual channels, and to securing the

pope's return to temporal power. Whether this coordination of Protestant forces in this evangelical council has had anything to do with it or not, Protestantism is active enough to be the occasion of such an appeal.

#### CHINA MISSIONARY ALLIANCE.

There has for some time existed in China a "British China Association" and an "American Association of China." The North China *Daily News* called attention to the need of a similar organization of all missionaries in China, and Rev. George Douglas, of Manchuria, appealed to the Shanghai Missionary Association to take steps to initiate a "China Missionary Alliance." The benefits of such an organization in dealing with great national emergencies and in securing unity in action in matters pertaining to education, literature, and civic as well as missionary policies related with missions, will present themselves readily without further reference. Specially should such an alliance be helpful in guiding influences likely to affect missionary relations to the Reform party, which it is pretty certain will come to the front under more moderate and wiser development. The disturbances in China have shown the need of some medium through which the missionary body can express its views as a more compact and more inclusive body, and take such action as the necessity of the situation may demand. They will be able to issue utterances which circumstances call for in rebuttal of gross misrepresentations of the missionaries and their work, such as have found their way recently in magazine literature and the secular press.

#### UNION IN JAPAN.

The General Conference of Missionaries in Tokyo passed a resolution proclaiming its "belief that all those who are one in Christ by faith are one body." The Missionary Association of Central Japan sent out a letter explanatory of the resolution last February, which we have not hitherto been able to give to our readers. This part of the resolution of the General Conference they explain as being the foundation of their efforts for the peace and unity of the Church. "The faithful," they say, "are in Christ one body, one faith, partake of one spirit, serve one Lord, call upon one Father. They are therefore in duty bound to avoid the spirit of division and all that stands in the way of true and Christian fellowship, and to seek for the full realization of that corporate oneness for which the Lord himself prayed." They exhort all who are called by Christ's name to make the prayer of Christ for the oneness of his followers their prayer. They recommend that all ministers and evangelists in their public worship on the Lord's Day, or, at other stated times, make the realization of our Lord's desire the object of special prayer; and that all Christians pray for the same at

their family and private devotions. They also send out the following form of prayer for those desiring to use it:

" Almighty God, our Heavenly Father, who hast purchased an universal Church by the preeious blood of Thy Son, we thank Thee that Thou hast ealled ns into the same and made us members of Christ, children of God, and inheritors of the Kingdom of Heaven. Look now, we beseech Thee, upon Thy Church, and take from it division and strife and whatsoever hinders godly union and concord. Fill us with Thy love and guide us by Thy Holy Spirit, that we may attain to that oneness for which Thy Son, our Lord Jesus Christ, prayed on the night of His betrayal, who with Thee and the Holy Spirit liveth and reigneth, one God, world without end. Amen."

The bishops of the *Nippon Seikokai* also adopted a form of prayer to be used in the ritual service of that Church in publie worship, to be used at least every Sunday. This prayer recognizes the "great danger" of "unhappy divisions," and petitions for the removal of "all hatred and prejudice, and whatsoever else may hinder ns from godly union and concord."

In addition to the union of several denominations at home and abroad, we note the increased force drawing together branches of allied bodies. The organization of the United Free Church of Scotland, and that of all branches of Methodists throughout Australasia, are important measures. The Methodist branches of the Japan Church have through a series of years endeavored to find a platform for combination as one Methodist Church in that empire. They refuse to be disengaged after the failure of repeated attempts of ten years past. These failures were chiefly owing to objections on the part of their home churchees to some details in the proposals. In January, 1901, representatives of six Methodist missionary societies met in Tokyo, at the call of the Canada mission, and drew up a plan of federation, whieh it is hoped will be acceptable to their several constituencies in Japan and to their home boards, looking to the organization of a united Japan Methodist Church.

Other denominational movements toward union are to be noted in Mexico and in India. The Presbyteries of Mexieo are seeking to establish an independent synod uniting the Northern, Southern, Cumberland, and associate Presbyterian churelies. The last meeting of the Presbyterian Alliancee in India also voted to prepare for an organic union of the fourteen Presbyterian bodies in India into a National Presbyterian Church. There is still further opportunity for denominational union and interdenominational federation, in order that the Church of Christ may present a more united front to the forces which oppose the progress of the Kingdom of God.

## MISSIONS IN CHINA: SHALL WE ADVANCE OR RETIRE?

BY REV. J. L. WHITING, PEKING, CHINA.

Missionary of the American Presbyterian Church (North), 1869-.

There are some who think the attempt to evangelize China a stupendous blunder. That it was a blunder they hold was perfectly clear from the beginning, and to their minds the proof has been greatly emphasized by the outbreak a year ago. Others who at first were in favor of missions have changed their minds and think the cost too great. They deem that a halt has been most emphatically called, and maintain that we should be flying in the face of Providence should we endeavor to reoccupy the fields from which we have been driven. They say missionaries should be confined to the open ports. With such objections vigorously urged, it is but reasonable that we should place some of the arguments *pro* and *con* over against each other, that we may more clearly discern on which side the weight of evidence rests, for the missionary does not wish to be a fanatic.

It must be assumed that the reader of the REVIEW is a Christian; hence arguments either from Scripture or reason will be admitted. The Church charter for mission work contains what the Duke of Wellington called the "Marching Orders." (Matt. xxviii: 19.)

This sets before us the end to be aimed at. It does not of necessity require mission work to be carried on in every country at all times, but it does demand that the Church make its best endeavor to bring the evangelization of the world to accomplishment as soon as may be, never losing sight of the end to be reached, and ever pressing toward it. It makes no distinction between superior and inferior races, or between those easily accessible and those difficult of approach. It does not intimate that when the more docile peoples are disciplined the remainder may be abandoned to their obstinate ungodliness, or left in their moral corruption. A significant promise is made—that the Master will be with his disciples to the end of the world. Whatever the difficulties of obstinacy or duplicity may be, the presence of the Master insures that the end of the discipling age shall eventually be reached. Should we admit, what is sometimes asserted, that professed conversions among the Chinese are brought about by selfish motives, it would not be sufficient ground for giving up effort to secure *genuine* conversions. It might well lead us to examine anew our methods, but it could not prove the Gospel not the power of God unto salvation, even if it did show the methods of work to be the weakness of man unto failure and confusion. But it is not true that conversions to Christianity are all or chiefly spurious, nor have we evidence that selfish motives play a larger part in their profession of Christianity than have moved and continue to move other peoples. Scores and hundreds who had lately emerged from heathenism have refused to

recant when their lives were at stake, showing they had well considered the step they had taken in choosing Christ as their reliance.

A contract surgeon said in my hearing that he had been accustomed to contribute to foreign missions when the plate was passed, but he should do so no more. He had seen three of his soldier friends who had lost their lives on account of the war for the relief of the legations, and they were worth more than a thousand Chinese. Two points in what he said are open to objection. First, he assumed that the war was on account of missionary work having been carried on, which was an error. The outbreak was due to a combination of causes, the chief of which were the seizure of Chinese ports and other political aggressions of foreign nations. Secondly, this surgeon's standard of value was by no means defensible. What were the lives of the soldiers worth? or were they lost? What is the life of any one worth? The question here is not one of contemning human life, or the opposite, but of the real value. One's life is really worth just what it counts for toward the elevation of mankind. When judged by this standard there are many lives of no value to the world, and some are worse than useless, because they are spent in selfishness and tend rather to degrade than to uplift. On the other hand, a man's value does not depend alone on what he is, but also on what he may become and do. In that view, who can compute the worth not alone of a thousand but even of one when the interests of eternity are taken into consideration? If the lives of those soldiers, and hundreds of others, soldiers and civilians, which have been sacrificed in the great uprising, were yielded up in the Master's service, they will be found among those who having lost their lives have saved them unto eternal life, and no finite being can tell how much their lives counted for, even for this world, as they gave them up. Many who are spending their lives in ease and peace are losing them. Each day as it goes is lost; there is nothing to show for them.

But some say, "The Chinese have their own religion; if they are but sincere, will it not be well with them?" That is just the question. Is it or is it not true that there is one God and one Mediator between God and man, the man Christ Jesus? Peter declared, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." If we give up these claims we give up our hope. If we hold them true, what hope is there for the worshiper of idols? John also classes idolaters among murderers and thieves who are "without the city." Is it true that he that hath the Son hath life, but he that obeyeth not the Son hath not life, but the wrath of God abideth on him? Some fear it would be narrow and illiberal to say that only Christians have a safe ground of hope, but the Bible gives no other way of salvation than repentance and faith in the Lord Jesus Christ. There are some things

essential. We can not look upon them as indifferent. A rope of sand and a steel cable are not the same to hold a ship from drifting on the rocks, nor will a stone and bread equally nourish the starving man. Wood, hay, and stubble will not stand when gold, silver, and precious stones are tried in the fire. All have sinned and come short of the glory of God, and Christ Jesus has been set forth as a propitiation by faith in His blood. God is one, and shall justify the circumcision through faith and the uncircumcision through faith.

In the minds of many, civilization and Christianity are not distinguished from each other. Such suppose the adoption of the customs of Europe or America marks the progress of the Gospel in heathen lands. On the contrary, the power of the Gospel would prevent the adoption of some of those customs. Toward others it is entirely neutral. The missionary goes forth, not to teach a higher civilization, but to make known the way for the salvation of the soul through faith in Jesus Christ. It is true that the principles of the Gospel when received will enter into the life, and work a change in many of the customs of society; at least, it ought to do so, tho to the present time we see in our own country many things in which it has not yet brought forth its proper fruits. It has greatly changed the laws of war and modified the treatment of prisoners. It has organized charities, but it has not yet brought capital and labor into harmony; and many other relations in society do not yet come up to the high principles enunciated in the Gospel. Selfishness opposes the precepts of love and justice, and often is strong enough to keep them in subjection.

It has been said the Chinese are opposed to Christianity. Why should we force it upon them? Have they not a right to the religion they prefer? Whether they have a right to what is evil and wrong we need not discuss. Since men are free agents, it is certain they will have the religion which they on the whole prefer. It seems difficult to believe it is really thought there is an attempt by any one to force Christianity upon those who are unwilling to receive it. Paul and his companions were convinced that the Macedonian who appeared in vision and besought them to come over and help assuredly bore a Divine call. Still, when they reached Philippi they found the vast majority unwilling to hear the good news of salvation. Still they found Lydia, the jailer and his household, and a few others, who rejoiced to hear the tidings they brought. They did not have to force the Gospel upon them. So now, in China, there are those who do not wish what they suppose Christianity to be, but they reject their own false conception. We know that the Chiefest among ten thousand, the One altogether lovely, had no comeliness to the multitude. There are many in this land to-day who reject Christ, thinking the acceptance of his yoke and the bearing of his burden would bring a servile

condition and a sense of bondage. They know not that only as the Son makes free can one be free indeed; only as filled by the Divine Spirit can one mount up as on wings, glorying in the spiritual freedom enjoyed. Children of darkness are often unwilling to come to the light, but still the children of light must let their light shine before men. If men will persistently shut their eyes and refuse to see the light, we should yet mourn when they fall into the ditch. There are those in China who welcome the light when they see it. If the children of darkness should be allowed to cling to their darkness, there to hateh out the deeds of darkness, shall not those who love the light be permitted to behold its cheering rays and be assisted in seeking an increase, so that it may shine more and more unto the perfect day? Let us give men a chance to choose the best things.

But what of the outlook? Will not the calamities the Chinese have suffered, and especially the atrocities which have been inflicted upon them, embitter them against all foreigners? It can not be doubted that many atrocities have been committed. It would be expeeting the superhuman to think there would not be bitterness in many cases; but there are reasons to hope those feelings may not be generally cherished against all foreigners. In the first place, the Chinese expected such actions in a time of war. It was only what they have been subjected to by their own soldiers when called upon to put down an uprising. Even during this outbreak, which they were not called upon to put down, they were guilty of robbery and ravishing. How could the people expect less from foreign armies? Then some of the foreign soldiers have shown kindness toward the Chinese, so that they have been sorry to have the soldiers withdrawn. This will go far to counteract the effect of cruelty in other cases. Besides, many will realize that the uprising on the part of the Chinese themselves, and their inhumanity toward foreigners and native Christians, were the exciting causes of these calamities. China had a real grievance in the political aggressions of other nations. That the anti-foreign leaders should not only use this, but also other things which they could make the common people believe were injuries, is quite in accord with human nature. The building of railways and the development of mines, the establishment of schools and the spread of Christianity, would be for the good of China, but they would disturb some of the old conditions. Designing persons easily concealed the benefits and magnified the disturbances and hardships. False accusations were circulated. Wells were reported poisoned. The gods were alleged to be angered into withholding rain. Hypnotism was used to deceive the people into believing the ancient warriors had returned to the earth to take possession of young lads to make them invulnerable and invincible. It is not strange there was an uprising. It is remarkable it spread no further, so that the southern viceroys were able to control the people in

their provinces and prevent them from joining the Boxer movement. The plans of the anti-foreign party disastrously failed; the leaders were discredited; many of them were killed or have been banished. There is to be a new policy inaugurated. Already progressive edicts have been issued; those in power are chiefly anxious to complete negotiations and reestablish peace, seeming more willing to accept the demands of the powers than the commissioners are to present them. It is only the failure of the commissioners to agree among themselves that has protracted the unsettled state of affairs to the present time. In many places indemnities have been paid and the missionaries urged to return to their work. They have been received with marks of honor, and in some places with cordiality. All these things must be considered in estimating the attitude of the Chinese toward missions. Were there none of these cheering signs we ought to stand firmly on the command and the promise, "Go, I am with you," but with all these hopeful indications, should we not recognize the "going in the tops of the mulberry trees," and press forward with the assurance of victory?

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#### THE STATE OF THINGS IN SOUTHERN CHINA.

BY S. L. GRACEY, U. S. CONSUL, FUCHAU, CHINA.

In this section of the empire we are having marked prosperity, the only marring feature being the prevalence of plague, from which there have been thousands of deaths since the early spring.

There is a very unsettled condition of things in some parts of the northern provinces, and missionaries, especially ladies, ought not to venture far away from the treaty ports. With the exception of those portions of the country, I think the conditions are more favorable for straight-away mission work on educational and medical, and even evangelistic, lines than it ever has been. There is a widespread awakening among the better class of people everywhere.

Not that all the people are ready to welcome the foreigner, or that the mass of the people have any definite idea of what has happened, or how they should feel toward the foreigner; not that all are ready to receive Western notions, Western education, or the religion of the Westerner, but in every part of the land multitudes of the more thoughtful and informed are asking each other: Whereunto does all this stir, strife, and upheaval lead? From what has it come and what does it portend? What is it all about anyhow, and what should we do about it? That the enemies of the foreigner have had their hour and have come out of the movement sadly worsted is generally recognized by great numbers of Chinese business men, merchants, shippers,

manufacturers, and large traders. Intelligent men have been impressed as never before with their own weakness and the weakness of their government, their army, and their inability in any way to contend against the foreigner. They are not able to answer their own questionings. How or what to do they know not, or do not see clearly, but they are looking this way and that for some relief from their troubles. These are not political agitators who plot revolution against the present dynasty, but who say, Given this form of government and its continuance, what next? This is the attitude of immense numbers. The *literati* are not asking these questions, perhaps, but are more concerned to keep things as they are, lest they should lose their chance of advancement through the ruling class. There are thousands of young men also who have been educated in mission schools and have come in contact with the foreigner and see it to be to their interest to work with him on new lines and with new methods, and these are eagerly searching for a better way.

No class of men and women have done so much to bring this about as the missionary force, representing the Christian conscience of Western lands, and coming in closer contact with the people than any other class. They have established their high-grade colleges and tens of thousands of small village schools. They have medical and scientific schools, in which thousands of young men and women have been educated out of their degrading superstitions, and every one of these has become a sun in some darkened realm of individual surroundings whose light can not be put under a bushel.

The Christian missionaries have had privileges under the treaties not accorded to the merchant or mechanic. They could go into all parts of the country, even hundreds of miles away from the treaty ports, and, when there, lease land, build houses, chapels, school-buildings, hospital buildings, and live there. No foreign merchant was allowed to do so. No foreigner could go into business in Peking, or a thousand other walled cities and large towns, but the missionary could go everywhere. Wherever he went he established a Christian home, used foreign furniture and foreign food-products. The natives looked at his white salt and sugar, wondered at its purity as compared with their own growth, which resembled the wet sand of the seashore; they saw his white flour, his cooking-utensils, his lamps and his kerosene oil, his fine linen and cotton goods, so superior to his own coarse goods; his practical gardening and fruit-raising, his government of his family and his servants; observed his manner of life, his kindness, charity, tenderness, knowledge, displayed in daily intercourse with men, and they went away to wonder and compare. The leaven is in the meal, and no power on earth or under the earth can get it out or prevent its working.

The missionary is the advance agent, tho unwittingly, of the foreign

merchant and the foreign manufacturer. He is creating a want by showing a better way. He and his family are a perpetual object-lesson. His house and everything in it and about it is an educating influence. Thousands of visitors come and go, to and fro, through these homes every year—they want to see the foreigner's table and his chairs, his carpet and his bookcases, his organ and his piano, his bed and his board. Everything is new and strange to them. Every mission-house is a museum of unending wonder and delight, advertising the manufactured goods of England, America, Germany, France, or Sweden. His books, with their beautiful pictures, his camera and his photographs, his bicycle and his phonograph, his medicines and his surgical instruments, his microscope and his typewriter, his sewing-machine and his baby's cradle—all are so many wonderful curios, proclaiming a better way of doing things than China has known.

The "Boxers" and other secret society people are still strongly in evidence, and are taking on new forms of organization and operation. The "Society of Associated Villages," in the north, is said to enroll one at least from each family, who are pledged to oppose the payment of indemnity and resist the encroachments of the foreigners and their religions. Extreme efforts are being made to enroll a larger opposition than has ever been dreamed of heretofore, but they will no longer meet with open official encouragement—at least, not from any but the lowest local mandarins. The higher officials will undoubtedly endeavor to prevent a recurrence of Boxer outbreaks, and while there may be much local disturbance, and individuals who expose themselves in travel through remote districts may be subject to abuse, no general attack on foreigners seems likely to occur.

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## SOME LESSONS FROM RECENT EVENTS IN CHINA.\*

BY REV. COURTENAY H. FENN, NEW YORK.

Missionary of the Presbyterian Church in Peking.

The Gospel, like its Founder, invariably produces a social, sometimes a political, revolution, wherever it is energetically propagated. Parents are set at enmity against children, children against parents, and village communities are seriously disturbed. The Prince of Peace carries a spiritual sword, but the sword is eventually the bringer of peace. The preaching of the Gospel in China, while it has divided families and communities, has at the same time brought new life to many Chinese, and has ultimately made them respected for the very differences which at first turned their neighbors against them. The missionary has been far more welcome throughout the land than

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\* This article was written some months ago, but we have been unable to make use of it earlier, and some condensation has been found necessary. It is, however, never too late to learn, and the lessons from the Chinese outbreak are such as can never be emphasized too much.—Editor.

foreigners of other classes, who too often care not one atom for the moral or physical feelings or rights of the native. Had there been no other foreigners in North China than the missionaries, it is safe to say that the events of 1900 would never have taken place. Political aggressions, commercial ill-treatment, and disregard for native customs must stand responsible for the trouble which aroused a world, laid in ashes thousands of buildings, and destroyed the lives of scores of missionaries and of thousands of native Christians.

While these things are now quite generally granted by thinking people, yet missionaries may learn some lessons unquestionably contained in these terrible experiences. Surely the greatest and most obvious lesson is that of *a larger faith in God*. While we may not know why the missionaries of Paoting fu were murdered while those in Peking were saved, any more than why James was slain and Peter delivered, yet so marvelous was the deliverance in Peking that no one can fail to see the mighty hand of God " restraining the remainder of wrath." Surely He will also cause that wrath which was permitted to accomplish its murderous purpose to " praise Him" in the abundant fruitage of that "seed of the Church" which has been scattered so lavishly in martyr blood. Those who passed through the siege in Peking, or were conducted safely out of other places of peril, should certainly never again be able to doubt that God is able to save by many or by few, even where human hopes have altogether failed. Such a series of remarkable providences, timely warnings, marvelous deliverances, has seldom, if ever, been paralleled in history. The whole history of the Church bears witness to God's use of such upheavals, persecutions, massacres, and deliverances, for the breaking up of a hard soil, its harrowing, its planting, and the strengthening and developing of its reapers.

Men of affairs, political advisers, educators, wise as this world counts wisdom, have been staggered by the overthrow of decades of labor and of cherished plans, and have given voice to the gloomiest forebodings as to the future of China, even warning the world of a "Yellow Peril" irresistibly marching on to a grand climactic overwhelming of the world's liberty and civilization. But quite as wide awake to the presence of real perils, and with more intimate knowledge of the Chinese, the missionary takes into his consideration far more largely the Divine plan for the victory of the right; and while not minimizing the need for a firm grip on the problems and developments of the present and the future, he knows that the whole disposing not merely of the "chances" of the future, but also of the best-laid plans of the wise and mighty of the world, is with Him who is King of kings, and Lord of lords. Therefore he will not fear, tho the earth seem to be removed and the mountains cast into the midst of the sea. Thus massacres and deliverances alike but produce in the missionary

a larger faith, for his faith is in God, not in circumstances or conditions. This larger faith has as one of its prominent characteristics, in addition to its hopefulness and fearlessness, a freedom from the worry which springs from the frequent failure of the right to gain its victory immediately. The missionary, while he hopes to see the martyr-seed spring up and bring forth a thousandfold within the year, will not be staggered if that longed-for consummation does not appear for many a year. The seed has been sown, the watering will be done, the reapers will be ready for the harvesting, which is as sure as God is true. I personally feel a strong assurance that we shall see it in this our day, and I will not "limit God" by man's narrow views of the present prospects; but neither shall my faith "limit God" to this day or generation. I have "day-dreams" as to the wonderful things God is going to do in China, in which I see the reactionary and unscrupulous empress dowager compelled to restore the imperial authority to the Emperor Kuang Hsü (not so weak, physically or mentally, as his wily aunt has reported him); this emperor then given a chance to put into execution the reforms of 1898 and many others, with Kang Yü Wei and other intelligent, progressive men as his counsellors, declaring his sympathetic interest in Christianity, and his desire that his people should study it as he himself has unquestionably done; the Chinese people, under imperial patronage, eager to learn the ways and means of Western civilization (as they showed themselves inclined to be during that brief summer when imperial favor leaned in that direction), the missionaries providing them with the opportunity for such enlightenment and at the same time leading them to that foundation on which rests all that is best in Western civilization, the Word of God, and that new life in Christ Jesus which it reveals. I see hundreds, yea thousands, and among them many of the *literati* who were primarily responsible for last year's diabolical work, turning unto God and preaching the faith which once they destroyed. I see the Empire of China, like Japan, yet with even more substantial growth, as her people are more sober and trustworthy, gaining the respect of the world as she rises from the ashes of her old corruption to take that place among the nations of the world to which her venerable history and the real worth of her people will yet entitle her. While I see all these things, and have more than a hope that the first decade of the twentieth century will see them well advanced toward realization, yet my faith is apart from these things, for I know that tho' not one of them be accomplished as I fondly hope, God's name will yet be praised from one end to the other of the land of Sinim.

The second lesson we may learn is a *larger faith in the Chinese*. The non-Christian Chinese, with some noble exceptions, have proved themselves covetous, revengeful, cowardly, treacherous, and almost without natural affection, in the desire to enrich themselves. They did

not hesitate to turn against those whom they knew to be seeking only their good, nor to betray neighbors with whom they had lived on terms of friendliness, or members of their own families, to shield themselves from unpopularity or slight danger. And yet it should be remembered that the high-handed aggressions, political and commercial, of foreign nations, threatened the very life of China, while the Boxer society's claims to a divine commission, the apparently substantiated reports of the invulnerability of its members, and the government sanction of the anti-foreign movement, made it seem to many a call of patriotism to which all else should yield. A naturally peace-loving people became transformed into a frenzied horde of fanatical fiends. "Establish the empire by exterminating the foreigner" was a toxin whose thunder-sound deafened their ears to the appeals of natural affection. But the native Christians have gone beyond the expectations even of the missionaries in their steadfast devotion to their new faith. A few, like Peter, have denied their Lord under pressure of terror or to save others, almost always, however, as a mere temporary expedient to be repudiated when danger had passed; but the great majority have endured tortures and death rather than accept deliverance at the expense of unfaithfulness. Mr. Killie recently visited one of the country fields of the Peking Presbyterian Mission, where five native helpers and two hundred and fifty Christians and adherents had been killed, *and could not learn of a single case of recantation.* While it is true that the chance to recant was not always offered, yet it usually was; and the percentage of faithfulness would have done credit to the Church in America. Thinking men like Consul-general Goodnow, who have seen things as they are, declare that they have used the term "rice Christians" for the last time. A young bookseller, instead of escaping when he had opportunity, went out, at the risk of his life, to warn others in the city of their peril, then hastened to his former home in the country to spread the warning there. Threatened, he preached Jesus; disemboweled, he preached Jesus; and died with his Savior's name upon his lips. And yet there are those who say that the Chinaman is incapable of comprehending so spiritual a religion as Christianity, or of living the life which it demands! Would to God we had in America more of the sort of spiritual comprehension and Christian living which made the Chinese colporteur and many others true to their Lord at whatever cost! The missionary has always had more faith in the Chinese than others have had, but his faith in their capability of genuine conversion and in their fidelity to truth when received must be greater in the future than it ever has been in the past. It is hardly necessary to add that those familiar with the work of the Chinese in the defense of the legations have a stronger faith in these converts than ever before.

Again, there is reason to think that *denominational differences*, never as conspicuous in missionary life as in the home Church, will sink still further into the background in the future. Missionaries and native converts of all denominations have been thrown so closely together in the sharing of common sorrows and participation in a common defense, that they feel more than ever before the oneness of their faith and their cause. The common ruin also affords a unique opportunity for union and cooperation in the reestablishment of the institutional if not in the evangelistic work, or at least for such a division of the field as shall prevent all denominational rivalry among foreigners or natives. It will be a great misfortune if this opportunity is not embraced. During the siege it was much talked of; since the siege suggestions and advances innumerable have been made on the field and at home, and there is a prospect that something may be accomplished. But there are many difficulties. One denomination feels that its particular methods can not be sacrificed; another denomination feels that its prestige in a certain field must not be surrendered by the consolidation of its enterprises with others of a similar character. It is my strong conviction that the real difficulty is not on the field, where these differences are at a minimum, but in the home land, whence come the funds and the supreme direction of the work. Yet, while union of churches and boards in Europe and America may not be possible, or even unquestionably desirable, can there be a question that one Protestant Church of Christ in China, marshalled under one banner, presenting a solid front to the enemy, without thought of denominational differences, without the wasteful duplication of organizations and institutions which sometimes exists, would make a more Christian, more economical, more successful war upon idolatry and superstition than some scores of more or less mutually jealous denominational bodies? Let that which has been done in Japan be done still more perfectly in China, and let the world again know that we are His disciples as they see how we love one another.

What we have in common, "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all"—these things were thrown into striking prominence in the experiences of last year, while the things wherein we differ, the external credal statement of that faith, the form of that baptism, the manner of our worship and work, have simply dropped altogether from sight. We did not ask whether our steak was from a Methodist horse or a Presbyterian mule, whether the sand-bags were made by Congregational or Baptist fingers, nor did any one claim that Episcopalian prayers or rifle-balls were more efficacious than any others. If this is the case in defensive warfare against a physical enemy, why should it not be still more so in our offensive warfare against the spiritual enemy? It is so in the first instance because the object to be attained is of such

vital importance that all else sinks into insignificance. Can it be possible that this is not true in the second instance? Is the progress of the Kingdom of God of less pressing importance than the defense of the legations? Is the love of Christ less a constraining power than the love of life? That is not the missionary spirit, nor is it the spirit which will gain the victory for the cross in China. The forces of error can unite in a common cause, simply because it *is* a common cause, and they so recognize it. The forces of truth are so concerned over the exact arrangement of their men, and the question of precedence among the leaders, and the method of the attack, that they forget the *common cause* in the *individual cause*.\*

Another lesson which will be learned by missionaries is the necessity for the exercise of still greater care with reference to civil cases arising between native Christians and their heathen neighbors. While it can not truthfully be charged against Protestant missionaries, as against Roman Catholics, that they have used the promise of success in private lawsuits to make converts, or that they have ever willingly taken up personal quarrels of Church members, and in the name of justice perverted justice; while, moreover, this whole matter has been but a drop in the bucket as a cause for the recent troubles, yet there can be no denying that hard feelings have been produced, and that the progress of the Gospel has been hindered by such transactions. Henceforth it ought to be evident, beyond the shadow of a doubt, that the complaint of the native Christian is based upon a flagrant violation of his rights under the treaties with Christian nations; that neither patience, forbearance, nor the requiring of injury with kindness will relieve an intolerable condition; and that neither a mediator nor the native courts can settle the matter, before a missionary will consent to carry the case to the consular courts. Though in our view China has not proved herself sufficiently capable of self-restraint to warrant the surrender of extra-territorial rights by the foreigner, and the official corruption is so universal as to render the term "Chinese justice" little more than a joke among the natives as well as foreigners, yet the utmost care ought to be exercised, in all the future, that no Chinese can ever truthfully say that foreign political influence was employed to deprive him of his just rights.

These lessons to the missionary are neither few nor unimportant, yet we believe they should come home even more emphatically to the home churches. Has not their faith in God and in the Chinese been even smaller than that of the missionaries? Has not their failure to be *one* in Christ been even more marked? It is a time for heart-searching as well as for mind-exerting, as we look forth into that future, so uncertain in the detail of its development, yet so certain, to the faith-filled heart, in the grand total of its accomplishment. It is not necessary that the so-called "Yellow Peril" should be the scourge to drive the Christian world into terrified appreciation of its responsibility for the rest of the world. Rather let the Mongolian Opportunity be the voice to summon Christendom to the joyful acceptance of its privilege in the eternal redemption of those who sit in darkness.

\* We may rejoice at the indications that these conditions are passing away in China. A meeting in the interests of federation was called together in Shanghai October 27th. The Presbyterians in the north are in conference with the Congregationalists and English Baptists with reference to a united native church.—C. H. F.

## THE CHILD, THE HEATHEN, AND THE CHURCH.

BY REV. JOHN W. CONKLIN, NEW YORK.

Field Secretary of the Board of Foreign Missions of the Reformed Church in America.

The bringing together in our topic of these two vast world classes—children and heathen—may seem incongruous and strange. But in my thought and experience these two are closely bound together. By children are meant those in Christendom who have not reached maturity, and are still in what is usually considered the educational stage. The term heathen includes those of all ages in non-Christian lands who are unacquainted with the true God and the “good tidings of great joy” which were brought to all people. There remains, therefore, only a third world class—the adults generally known as Christians, whether communicants or not.

The child and the heathen come into the same category—

(1) Because they need much the same religious treatment. I have made somewhat extensive investigations as to the mental capacity of the average adult heathen who can not read. Missionaries quite generally agree that he needs much the same teaching as the child of the primary grade. Lessons even of the kindergarten type are often most effective. The number of comprehensive doctrinal sermons that have been wasted upon him furnishes food for mournful contemplation.

These illiterate heathen with their children number in China, India, and Africa alone probably 750,000,000, or half the earth's people. Not more than 50,000,000 in those lands can read. Like our children, they need the milk of the Word in order that they may grow into spiritual manhood. It is strange and sad that no adequate religious curriculum has been arranged for the teaching of these classes. In secular education there is a general agreement as to the beginning and course of instruction, founded upon long and wide inquiries as to interests, capacities, utilities, etc. But religious training is to a great degree haphazard. Think of a child in day-school having a new subject each day, as does the Sunday-school scholar. When Callias said to Socrates that his two boys had no specially trained instructors, the reply was, “If one of your boys was a calf and the other a foal you would have skilled trainers, but since they are only human you leave them to the mercies of blunderers.” If our children were all body or all mind we should have them pretty well cared for by doctor or teacher, but since they are part spirit, that part may be left to go-as-you-please exercises. The catechism of old had some defects but many merits. It was at least concise, progressive, and easily reviewed. Could we get a system midway between its boniness and the unsymmetrical fleshiness of the ordinary present-day courses, both child and heathen would be greatly benefited. Such a

course reaching from babyhood to old age, from foundation to pinnacle, would have its place in the home as well as school, and smooth the pathway of parent, teacher, pastor, and missionary. For its attainment the best students of the Bible, the child, and the art of teaching should conspire. I say students of the Bible, but mean something larger. The term Bible-school is narrow and unsatisfactory. We want schools of the Kingdom of God, and that Kingdom is larger than the Bible. I have little sympathy with the man of one book. That man neglects 1,800 years of the Kingdom's existence and nine-tenths of its geographic growth. He also partially neglects that Kingdom which is within us, the law written in the heart, the nature and development of the human soul. Our Sunday-schools ought to be schools of Christianity, and they would be far more attractive and effective if there were more subjects in their courses. The child and the heathen, then, need a far simpler, better arranged, and more comprehensive plan of instruction in the principles and history of the Kingdom to which they belong.

(2) These two groups are paired also because they have both been sadly neglected by the Church. To rehearse the disproportions between the chances of knowing Christ offered to people in Christendom and heathendom labels one as a missionary crank. I think I am not an extremist. I have no sympathy with statements that seem to imply that missionaries abroad should be proportionately as numerous as pastors at home. Every land must be won to Christ by its own sons and daughters; but those sons and daughters in reasonably sufficient numbers must be won and equipped. When in Africia there is a section holding forty millions of people with not five missionaries, when in India an ordained man, native or foreign, if he meets a brother clergyman, must on the average see pass 139,999 other people before meeting another, and when our country could send abroad 10,000 Protestant ministers and yet have left, making allowance for the aged and infirm, one for every one thousand inhabitants, it does seem that we are not in any thrilling danger of overdoing foreign missions.

When we speak of the neglected classes of Christian lands one must in fairness speak of the neglected classes and masses of the regions beyond. If you add together all our *problems*—negroes, Indians, mountain people, foreign born, and New Islanders—they are one-tenth of the people of China, and most of ours are nominal Christians.

The children of Christendom, the children of the churches, are also sadly denied their fair share. What condition of things would an unprejudiced angel visitor expect to find in an intelligent church of Jesus Christ? He knows that Jesus set forth a little child as His choice sample, the greatest in the Kingdom of Heaven. He knows that the

home yields the best to the youngest, and that science proves that the first fifteen years of life are by far the most impressionable and determinative of character. He knows that more than half of the homes in our land are of little avail for Christian nurture. He therefore expects that *more than half* of the strength and appliances of the Church will be devoted to the production out of childhood of Christian manhood and womanhood. He expects to find the children receiving the lion's share of the accommodations, the pastor's work, the music, the time of public service, and the budget appropriations.

But he does not find any such conditions in the average church, or even in the phenomenal church. Why not? They are all present in the State's treatment of children, why not in the Church? For the same reason that the heathen get so little of their share. The third class mentioned—the adults of Christendom—stand like swine with their feet in the trough. They do not know it, but there they are. The church architecture is first for them, the minister is called to suit their tastes, the singers are employed to charm them, the hours of service are allotted at their demands—at least three to one for the child—and the ministrations to them demand at least four-fifths of the budget appropriations, the child often being asked to support his own school. What a prophetic revelation was in the saying of the Syro-phenician woman to the Christ: "The dogs under the table eat of the children's crumbs." To the Church to-day this saying, modified, may with equal force be addressed: "The children at the table eat of the grown folks' crumbs, and the heathen dogs under the table eat of what falls."

(3) Furthermore, these two great bodies of human souls—the child and the heathen—may be classed together because they are both so nearly voiceless. They pay no pew-rents, they have no votes, their criticisms are unreported. Recently Dr. Nicholas Murray Butler, addressing men in behalf of improved public school advantages, said he appeared as an advocate for the children because they could not speak for themselves.

Mrs. Browning's "Cry of the Children" was not their cry. It was her interpretation of what they had a right to cry with their weak voices from the depths of the dark mines. We must try to determine of what the children of our Christian land have a right to complain to our churches. Mrs. Browning saug:

Do you hear the children weeping and disproving,  
O, my brothers, what you preach?  
For God's possible is taught by His world's loving,  
And the children doubt of each.

If we preach that childhood is the most important character-forming period of life, and that the spirit is more important than the intellect, have not the children cause to doubt of each?

Then think of those silent millions of heathendom. Their calls and cries for the light of the world are mostly imaginary. They do not know enough to call. But some time we may have to face them as De Quincy, in his dream on an island, faced the hordes who, struggling in the water, glared at him in agonizing frenzy.

"Have any been omitted in the passing of the bread or the cup?" is the question often asked by the minister at the table of the Lord. Look in the galleries and see tier on tier of faces, yellow and brown, black and red, rising without a word as if to say "Yes, we have been omitted in the passing—the bread and cup have never been offered to us." The ill-nourished child and the starved heathen silently plead before the fat and greedy adult Christian.

If these things are true or only half true there are conditions which call for not much less than revolution in the thought and work of the Church. What can be done, and done now? Attempt to realize the truth and make others realize it. Then the battle will be more than half won. Methods will come when hot hearts demand them. Parents will not knowingly deprive their children of the necessities of the highest life, nor will Christians stint the heathen so narrowly. One man has promised to give annually for libraries and organs more than twice as much money as is given for seeking and saving the heathen by all the Protestant churches of the United States.

The late Benjamin Harrison said at the Ecumenical Conference that the Church had arrived "not at a limit but a threshold." May this be a true prophecy, and may "the least of these" have their fair share in the good time coming.

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### CHRISTIAN FORCES IN THE TURKISH EMPIRE.—III.

BY REV. EDWARD RIGGS, D.D., MARSOVAN, TURKEY.  
Missionary of the American Board.

*B. The Foreign Missions of the Presbyterian Church in the U. S. A.*

—What has been stated before concerning the work of the American Board may be referred to also as describing the work of the Presbyterian Board in its mission in Syria. It is not only identical in method and in spirit, but it has the same origin. This mission was begun by the American Board in the twenties, and was passed over to the Presbyterian Church at the reunion of the branches of that Church in 1870. The work of this mission centers at Beirut, and the assemblage of missionary institutions at that point, and of rare men connected with them, is one of the most striking and noble in all the range of Christian missions. Their evangelistic, medical, and relief enterprises are very similar to those of the American Board's missions.

Their educational work has been peculiarly significant, and the college will be spoken of later. Their publication work has been perhaps more especially vigorous and successful than even the other departments of their work. Having as their single and admirable medium the rich, flexible, and fascinating Arabic language, they have created a literature which is calculated to reach a hundred and fifty millions of people, and has such a moral and religious tone as to exert a powerful regenerating influence wherever it goes. Crowning this literature is their splendid Arabic version of the Scriptures, which alone would be worth more than all the life and treasure expended in the mission. Their press last year issued 17,430,832 pages.

*C. The United Presbyterian Church Board in Egypt.*—Much the same story might be told of this enterprise in the land of Ham. With the same firm allegiance to the Christian faith of their fathers, with the same wonderful Arabic language to work with, and during the past few years with the favorable protectorate of a Christian power, these missionaries have a noble record, and are wielding a powerful influence for the future of that historic land.

The following are partial statistics of the work of these three boards:

	Mission Stations.	Outstations.	AMERICAN LABORERS			NATIVE LABORERS.			Adherents.	Organized Churches.	Communicants.	Added During the Year.	Sunday-school Pupils.	Pupils in High-schools.	Pupils in Common Schools.	Native Contributions for Church Work.
			Ordained.	Medical and Lay.	Married Women.	Single Women.	Ordained.	Preachers and Teachers.								
A. B. C. F. M. ....	21	295	47	10	45	67	71	739	119	48,344	127	13,379	954	29,568	1,736	\$87,323
Presbyterian Board.....	5	90	14	...	24	5	40	134	...	29	2,208	99	4,420	...	5,312	.......
United Presbyterian.....	9	210	19	3	17	12	30	17	10	46	6,163	...	...	...	...	20,251

*D. The Methodist Episcopal Church (North)* still continues its mission in Bulgaria, altho its scope has been reduced as the American Board's work has enlarged.

*E. The Church Missionary Society of England* has mission stations at Jerusalem, Jaffa, Nablous, Nazareth, Salt, Gaza, etc.

*F. The Reformed Presbyterian (or Covenanter) Church of America* has a mission in Cilicia and Northern Syria, chiefly among the semi-pagan Nasairiyeh tribes.

*G. Foreign Christian Missionary Society* has a missionary at Constantinople and one at Smyrna, besides ordained natives at Sivas and Tocat. There are 23 native helpers and 600 church-members.

*H.* The following *Societies for Work Among the Jews* must be briefly grouped together:

The British Society for the Propagation of the Gospel among the Jews has one station in Adrianople and one in Jaffa.

The London Society for Promoting Christianity among the Jews has stations in Constantinople, Smyrna, Jerusalem, Jaffa, Safed, Hebron, and Damascus.

The Jewish Mission of the Presbyterian Church in Ireland has a station at Damascus with a dozen outstations.

The Jewish Mission of the Church of Scotland has stations at Constantinople, Salonica, Smyrna, Beirut, and Alexandria.

The Jewish Mission of the Free Church of Scotland has stations at Constantinople, Tiberias, and Safed.

#### BIBLE SOCIETIES AND EDUCATIONAL WORK.

(2) *Bible Societies*.—These are mainly two—viz., the British and Foreign Bible Society and the American Bible Society. The value of the splendid work done in the Levant by these two societies can not be overestimated. It has been the right arm of all the efforts of the missionary societies, without which they could have done almost nothing.

The work of these societies has been chiefly in three departments or successive stages: First, to secure suitable translations of the Scriptures into the languages of the empire; second, to publish editions of the same, with new editions and revisions as needed; and, third, to put these volumes into circulation among the people. The societies have spared no pains or expense to employ the best linguistic and biblical scholarship, to secure versions which should be as nearly literal as possible and at the same time elegant and idiomatic in diction. In view of the number of languages in use in the country, the unfitness of some of them for the expression of religious ideas, and the fluctuations in standard in some of them, this has been no easy task. The execution of this work has fallen mostly to missionaries, who were providentially prepared for it by their knowledge of the people among whom they were laboring as well as of their languages. And so complete has been their success that now there is scarcely an inhabitant in the Turkish Empire who may not find a cheap, intelligible, and attractive copy of the Scriptures in his own tongue. The printing of these editions has been sometimes in London, Paris, New York, and Vienna, some in Malta, Beirut, and Smyrna, but now the great center of publishing, as well as of circulation for the Levant, is Constantinople, where a large share of the translation has also been done. The circulation of this complicated mass of literature is accomplished by means of a well-organized army of stationary and peripatetic agents. Every town of importance throughout the country has

its Bible shop, and the colporteur finds his way to every village and hamlet. The colporteur is more than a mere vendor of volumes. His instructions limit him indeed to "explaining" his wares, but he gives a liberal construction to that idea, and finds opportunity to impart much spiritual truth as he goes. He should have a good supply of grace, grit, and wit, for he meets at times the keenest discussion and the bitterest opposition. The records of the experiences of these humble men make racy reading.

When the final account comes to be made up of all the inner workings of unknown influences in the enlightenment of the East the work of the Bible societies will hold a very honorable place in the exhibition. It has one great advantage over the efforts of the living voice of the evangelist. It can do some of the initial work in absolute secret, and while the fear of man is yet dominant in the inquiring soul.

(3) *Educational Institutions.*—Mention has been made above of the efforts of all the missionary bodies to encourage education and to organize systems of schools. These efforts have culminated at certain central points in the establishment of five theological seminaries, six colleges, besides several collegiate, theological, and other institutes, and many high-schools for young men, and two medical colleges; also three colleges and a number of high-schools and boarding-schools for young women. These institutions are almost all under the control of Americans, tho not in all cases organically connected with the mission boards. Their aim is to give such training to the youth of that land as our corresponding institutions in this country do here. Their instructors are fully abreast of those who occupy similar positions in Christian lands, but in some instances they are lamentably cramped for means to procure needed apparatus and to furnish their libraries. In most of them the language of instruction is English, but the critical knowledge of the vernaculars is made a strong point, together with careful study of those ancient tongues of which the vernaculars are the modern representatives. The leading position thus given to the English language has met with strenuous opposition, but it is generally held to be best for the mental discipline and moral culture which it gives, and because it puts into the hands of the students the key to the finest literature in the world. The readiness with which the pupils acquire the language has much encouraged the system.

In the different theological seminaries there is not perfect uniformity in the course of study, especially with regard to the study of the languages of the Bible, but in general the courses are very similar to those of theological seminaries in the United States.

The colleges also have modeled their courses of study largely on those of American colleges, tho several of them substitute other languages for Greek and Latin; and they are behind the colleges of the

United States in the amount and thoroughness of preparatory training which they are able to demand or to furnish.

The Syrian Protestant College at Beirut has made for itself a place among the best formative influences of Christian society in modern Syria, and its moral attitude is typified by the commanding location occupied by its massive buildings overlooking the city and the sea.

Robert College, at Constantinople, perched on a still loftier eminence, the most superb site on the beautiful Bosphorus, has fought its way through untold difficulties to the first place in the front rank of the educational institutions at the capital. It draws its pupils from a score of nationalities, and gives them a character which has already earned a name for itself in history. This college has served as a model and a stimulus to its younger sister institutions in the interior.

Central Turkey College, at Aintab, on the line where Syria and Asia Minor meet, was the first such institution to dare think of locating itself in the interior of the country. Situated in a region where there is but one language, the Turkish, it uses that alongside of the English, giving its students a mastery of both. The medical department of this college did some excellent work, but was so handicapped by governmental restrictions that it has been discontinued.

Euphrates College, at Harpoot, is located in what was once Armenia, on the upper Euphrates, and the language of its pupils is the Armenian. Still, English is thoroughly taught and largely used in the college. Euphrates is the only one of these colleges that has male and female departments under one organization. It appears to work well.

Anatolia College, at Marsovan, the youngest of the sisterhood, bids fair to outstrip some of the others in numbers and popularity. It has important advantages of location, being only seventy miles from the seaboard, and in the midst of a comparatively prosperous population of both Greeks and Armenians. Anatolia College has what is called a self-help department, by which a number of the students help to pay their own expenses and learn trades at the same time. The scientific department of the college is in correspondence with the principal observatories of the world, and furnishes them the results of certain classes of observations.

The American College for Girls, at Constantinople, has already a marked history of usefulness, and a wide field and real promise for the future. Its curriculum is well up with those of similar institutions in the United States, and morally and spiritually it stands for all that is noble and true.

Detailed mention of other institutions equally worthy is impossible. The following are the names of some of them: The Collegiate and Theological Institute, at Samokov, in Bulgaria; the College of the

United Presbyterian Mission, at Assiut, Egypt; the high-schools for boys at Baghchejuk, near Nicomedia, and at Smyrna; the St. Paul's Institute, at Tarsus, in Cilicia; the college for girls at Marash, and similar boarding-schools for girls at Smyrna, Marsovan, Cæsarea, Sivas, Aintab, and elsewhere, one at Adabazar, near Nicomedia, being entirely under the control of native Christians of that region. All the institutions above mentioned have one aim, and are exerting a powerful uplifting influence throughout the land.

(4) *Independent Enterprises*.—Under this heading may be briefly mentioned some worthy organizations which do not fall under the preceding heads, but work in harmony with them.

a. *Chapels of Foreign Officials*.—Some of the foreign embassies at Constantinople, as the British, the Dutch, and the Swedish, include chaplaincies in their charters, and own convenient places for worship. These with their regular services exert a favorable influence, and the chapels are sometimes kindly offered for use to congregations that have no home of their own or for evangelistic services. Such chapels are sometimes found also in connection with consulates in other cities.

b. *Orphanages*.—In the city of Broussa there is a permanent orphanage in charge of a native Protestant gentleman, and in Smyrna is one under the care of Kaiserwerth deaconesses, and there is one at Jerusalem. The recent massacres of Armenians left vast numbers of helpless orphans, many thousands of whom have been gathered together in temporary orphanages by the American missionaries at various points in Asia Minor and by German and Swiss benevolent organizations. These children are taught the elements of common education, are trained in religious truth and practise, and are instructed in some trade which will enable them to take respectable places in society. As soon as they are fitted to support themselves suitable homes and occupations are found for them, and so the number is already diminishing.

c. *Sailors' Rests*.—In Constantinople, Smyrna, and elsewhere sailors' rests, coffee and reading rooms have been established, and religious services are held in them from time to time. The prime purpose of these is to reach certain classes of foreigners, but they do have an influence for good upon many natives, and are a constant object-lesson in Christian effort under unfavorable circumstances.

#### NATIVE ORGANIZATIONS.

(1) *Native Evangelical Churches*.—The attitude of the old local ecclesiastical organizations toward the introduction of evangelical views has uniformly been one of uncompromising opposition, and those individuals who accept such views are unsparingly cast out of these churches and anathematized. This necessitated the organization of evangelical churches, and these have grown to be quite a body,

and they are recognized by the imperial government as constituting a distinct community with acknowledged rights and duties. The statistics of the three missionary societies most largely engaged in evangelistic work in the Turkish Empire have been given above. Combining the figures for schools, we find that they report over five hundred common schools with an attendance of about twenty-five thousand pupils. Many of these schools are aided by grants from the mission boards, but most of them are under the responsible care of the native Protestant churches and communities. These churches have grappled with this problem of training their children and that of the support of their pastors with a hearty determination, and out of their very general poverty are doing liberal things, each year coming nearer to the point of dispensing with foreign help. They have also enterprises in the line of home missions, one organization maintaining a mission in the Koordish mountains, others supporting itinerating evangelists, etc.

(2) *Ecclesiastical Organizations.*—In the earlier stages of the evangelical reform movement the missionaries, of necessity, took the initiative in the formation of churches and the ordination of ministers over them, but for the most part they have long since passed over these functions to the native ministry thus brought into existence. The churches in connection with the Presbyterian missions have been organized into presbyteries, and placed in nominal relation with the churches in the United States. Those connected with the American Board have formed themselves into six local evangelical unions. These bodies exercise all ecclesiastical functions, tho they have never formulated any authoritative polity. They also act to some extent in the capacity of home missionary societies. Efforts have been made to secure a general representative meeting of these bodies, but difficulties of travel and other obstacles have thus far frustrated such attempts. The annual meetings of these unions serve as occasions for profitable religious exercises, and they train the local ministry in the practises and requirements of self-governing bodies. They have a great future before them in the extension of a pure evangelical Christian Church in the Turkish Empire.

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#### FRIENDS OF THE INDIANS IN CONFERENCE.\*

BY DELAVAN L. PIERSON.

For nineteen consecutive years the white friends of the red men have gathered at Mohonk Lake at the invitation of that friend of Friends, Albert K. Smiley. Over one hundred and fifty members came together this year (October 16-18) to consider the needs of the

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\* The full report of the Conference may be had by addressing Albert K. Smiley, Mohonk Lake, N. Y.

MOHONK LAKE—THE MEETING PLACE OF THE FRIENDS OF THE INDIANS.



American Indians and what should be done to protect their rights and bring them into the full enjoyment of the privileges of American citizens. That the Indian needs protection from imposition and misrepresentation by the white man is seen from an incident related by Miss Collins, a well-known and honored missionary living on the Standing Rock Reservation, North Dakota. Miss Collins stopped at Buffalo on her way east to visit the Pan-American Exhibition, and, her heart being in work for our red-skinned brothers, she turned her steps immediately toward the Congress of Indian Nations. There she found the white man who was in charge of the exhibit inviting the crowds to pay their money and see the show. Beside him stood an Indian, whom he introduced somewhat as follows: "Ladies and gentlemen, this is a great Indian chief. He comes from the Pine Ridge Reservation of the Sioux Indians, and has taken more scalps than any man in his tribe. He will now say a few words to you." Thus introduced, the Indian stepped forward and said in his own language: "My friends, we have been brought here from our Western home to play for the white man. If you will come inside the tent we will play for you there. If you go into the open place outside we will play for you there. That is all I have to say."

After the red man had spoken, his more civilized (?) white brother said to the listening crowd: "Now I suppose you would like to know what this great chief said. He said that he wishes he had been in the war against the Spaniards—he would have killed every one of them and taken their scalps. He says that he is very happy on the reservation and is a great chief, but there is only one thing that troubles him, and that is that he has only eight wives, while another red devil there has nine."

This is the way some white men would *elevate* the red Indian! But it is not the way of his friends at Mohonk Lake. When they first began to meet in these conferences the Indians were without civil rights, and were chiefly useful to Indian agents as a means of making money. By agitation and legislation, however, many of the wrongs have been righted, and now nearly seventy thousand of the Indians are citizens of the United States, with full rights and privileges; Indian schools have been established in large numbers, and now have 27,522 pupils enrolled; lands have been allotted, agencies reduced, and last year a law was passed requiring the registration of Indian marriages, births, and deaths, in order that hereditary rights may be protected.

The influence of the Mohonk Conference has been due to the character of its members, the righteousness of their cause, the wisdom of their course, and, most of all, to the fact that God has been with them.

Among those present this year were: Hon. Albert K. Smiley, for many years a member of the Indian Commission; Dr. Merrill E.

Gates, formerly President of Amherst College, and now Secretary of the Board of Indian Commissioners; Hon. William A. Jones, Indian Commissioner; James F. Sherman, Chairman of the House Committee on Indian Affairs; General Whittlesey, ex-Secretary of the Board; General J. T. Morgan, ex-President of the Board, and General Eaton, ex-Commissioner of Education; General Wilson; Dr. Lyman Abbott, editor of the *Outlook*; Dr. Theodore L. Cuyler; Hon. Darwin R. James, D. W. McWilliams, Rev. Egerton R. Young, and many other missionaries and teachers to the Indians.

The method adopted in the conferences has been to have the wrongs to be righted clearly brought forward in papers and addresses by those well qualified to speak. All sides of a subject are considered, and frank and friendly discussion is invited. The President of the Conference this year was Dr. Merrill E. Gates, and addresses were made by Hon. William A. Jones; Miss Collins and Miss Scoville, of North Dakota; General Morgan, Dr. Frissell, of Hampton Institute; Colonel Pratt, of Carlisle Indian School; Dr. Lyman Abbott and Dr. Lucien C. Warner. A paper was also read by Senator William A. Dawes, of Massachusetts.

The chief points under discussion were the abuses of the agency system, the evils of maintaining reservations, the leasing and allotment of Indian lands, the discontinuance of rations, industrial and educational work, and the religious life and training of the Indians. Several points were forcibly brought out: first, that the whole Indian bureaucracy system, with its Indian agents, should be done away with as soon as possible; second, that the reservations should be broken up, lands allotted, rations discontinued, and the Indians made self-supporting, self-respecting, law-abiding citizens on equal terms with the white race, at no distant date; third, that the education of the Indian should be more rounded, with more emphasis on industrial pursuits, and more attention to his religious, not sectarian, training.

The method by which these ends are to be attained must be mainly by recommendations to Congress and appeals to the Commissioner of Indian Affairs. Strong ground for expectation that the present existing evils will be abolished in short order is found in the character of the men now in office. President Roosevelt is a reformer to the backbone, and has more knowledge of Indian affairs than any other man who has ever been our Chief Executive. Hon. William A. Jones is a Christian of high integrity and force of character, and a man who earnestly desires the welfare of the Indian. Mr. Sherman is also pledged to use his influence for the abolition of useless agencies and the promotion of legislation for the good of the red man. The members of the Indian Commission are all men of high standing, who serve without remuneration, and are constantly using their influence for the benefit of these "wards of the nation."

The Conference had an object-lesson of the benefits of Christian education in the presence of two Christian Indians, who made addresses full of interest and power. One was the Rev. Frank H. Wright, whose father was a full-blooded Choctaw. Mr. Wright was

educated at Union College, Schenectady, and is now an evangelist among his people. He sings with wonderful sweetness and power, and has been greatly used in the conversion of souls. He earnestly advocated the doing away with reservations and rations, and the casting of Indians on their own resources as soon as possible. The other native Indian was a graduate of Hampton Institute, who spoke of the progress of his people and their desire to follow in the steps of the white man. Another object-lesson was the tribute to



LONE WOLF, CHIEF OF THE KIOWAS.

President McKinley, given by Lone Wolf, an Indian chief,\* at a memorial service held at Hobart. Lone Wolf spoke with much feeling, at times the tears coursing, unrestrained, down his cheeks. This is especially remarkable in view of the natural stolidity of the Indian. The following is a stenographic report of his words:

"Mebbe so me not talk; mebbe so me not read; mebbe so me not make you understand when me talk. Me never go to school, but me not like I used to be. Mebbe so me better than me was. Me changed. Mebbe me paw was bad; he not know better. He not read; mebbe so he not Christian, for he lived long ago and go on the war-path and kill."

"Mebbe last summer me go to Washington to see McKinley. McKinley he work; he work; he great father; he be fine man. Me shake hands with him and me proud. Me like him, the great father."

At this point Lone Wolf raised his hands in a gesture of sorrow, and, with tears streaming down his cheeks, said: "Mebbe so McKinley dead; him gone; him no more walks; him no more speaks to his red children; him dead. Me not able to say what me mean. Me know. Mebbe people

\* Lone Wolf, Chief of the Kiowas, lives near the new town of Hobart, which sprang up in a day when the Kiowa Reservation was opened to settlement in August. The account of his remarks, as contained in the Kansas City Star of October 3d, is vouched for as substantially correct by one who heard him speak.

all over country, mebbe so white people and Indians feel heap bad—Kiowas, Comanches, Apaches sorry." With tears flooding down his cheeks, he said: "Me sorry; me heap sorry; that's all."

On the last day of the Conference the Business Committee presented its report, containing a brief survey of the topics discussed and recommendations for further reforms. The report was as follows:

#### REPORT OF THE BUSINESS COMMITTEE.

The nineteenth annual session of the Lake Mohonk Indian Conference congratulates the country on the gratifying evidence of healthy progress and important results attendant upon efforts that have been put forth in recent years for the education and elevation of the Indian race: seen in a federal school system providing for the education of upward of twenty-five thousand Indian children, and the allotment of over six million five hundred thousand acres of land to over fifty-five thousand Indians, with a secure individual title; and the possession of these Indians of all the rights, privileges, and immunities of citizenship. We note with special satisfaction the action of the Department of the Interior, since our last meeting, in issuing regulations for licensing and solemnizing marriages of Indians, for keeping family records of all agencies, and for preventing polygamous marriages. There still remain evils to be corrected and work to be done. The frequent changes in the Indian service, involving both removals and appointments for purely political reasons, lead us to suggest to the President the propriety of framing and promulgating some rules prescribing such methods in nominating agents as will put an end to this abuse. The same pressure for patronage operates to delay or prevent the abolition of needless agencies. Congress, at its last session, acting on the recommendation of the Indian Commissioner, abolished three such agencies. There are at least half a score more which, in the judgment of experts, should be abolished as sinecures which not only involve needless expense to the country, but also operates deleteriously upon emancipated Indians.

We recognize the administrative perplexities attending the allotting and leasing of lands. There are the aged and infirm, the feeble and incompetent, women and children, many who prefer other occupations than that of farming or grazing, others who by renting their land may be able to pursue their education; all of whom, under a just system of leasing, would derive great advantage from holdings which would otherwise be valueless. But indiscriminate leasing, which strengthens the white man's hold on the Indian's land and encourages lazy landlordism in the Indian, should be prevented, either by more stringent legislation or by a careful scrutiny of all leasing recommended by agents in the field.

The tribal funds held in trust for the Indians by the government of the United States should be placed to the credit of individual Indians, who are entitled to share in them as rapidly as lists of such individuals in each tribe can be prepared and recorded. Children born after the preparation of such lists should share in such funds only by inheritance, and not as members of a tribe; and, so far as is possible, consistently with the spirit and the equitable intent of the special terms which created each such funds, these funds should thus be broken up into individual holdings when provision shall have been made for certain educa-

tional uses for all the members of the tribe, and perhaps for payment of territorial, state, and county taxes on allotted lands during all or part of the period of protected titles. The money which belongs to the Indians should be paid to the Indians as rapidly as they are pronounced fit to receive it, that by the saving and using each his own money the Indian citizens may be educated to the use of money.

Improvements are doubtless required in our Indian schools. This Conference puts itself on record as believing in schools, both in the Indian neighborhoods and at a distance from them; and the proportion to be maintained between the two must be left to be determined from time to time by experience. The eventual result to be reached is the abolition of all distinctively Indian schools and the incorporation of Indian pupils in the schools of the country. . . .

The experience of the past indicates the errors which we should avoid, the principles by which we should be guided, and the ends which we should seek in our relations with all dependent races under American sovereignty. Capacity for self-government in dependent and inexperienced races is a result to be achieved by patient and persistent endeavor. It is not to be assumed that they already possess it. Meanwhile the duty of administering government for the benefit of the governed involves the obligation of selecting all officials, not with regard to the services which have been rendered to their party, but solely with regard to the services which they will render to the governed community. Loyalty to the American spirit requires us so to organize and administer government over dependent peoples as will most speedily prepare them for self-government. All men under American sovereignty, whatever their race or religion, should be treated as equals before the law, amenable to the same legal penalties for their offences, and secured in the same legal protection for their rights. The principle recognized by all experts in social sources, and abundantly confirmed by American experience, should prevent the general government from granting any permanent franchises in any of our territories. Lands which have come or shall come into the possession of the United States should be held in trust for the people of the territory, and, as far as practicable, should be disposed of to actual settlers in the spirit of the homestead laws. In all territories of the United States the federal government should see that public schools are provided under federal control, and, when necessary, at federal expense, for the education of all children of school age until permanent governments are organized able to provide and maintain such schools. The Christian religion is the basis of Christian civilization, and the new opportunities opened before the American people and the new responsibilities laid upon them demand the cooperation of all Christian churches in an endeavor to inculcate the principles and impart a spirit of the Gospel of Christ.

This session of the Mohonk Conference did not confine itself to the consideration of questions affecting the American Indian, but included those having to do with other dependent races in Cuba, Puerto Rico, Hawaii, and the Philippines. These have kindred problems which call for careful thought and Christian legislation. An able paper was read by Dr. Twomley, of Boston, on "Hawaii—Past and Present," and an address on Puerto Rico was given by Dr. A. F. Beard, Secretary of the Ameriean Missionary Association. Dr. Edward Abbot, of Cambridge, spoke on the Philippines, and sixty Cuban teachers now studying in the New Paltz Normal School were present at one of the sessions, as an object-lesson of what the United States government is doing to elevate the people of the Pearl of the Antilles.

## A GLIMPSE OF MOSLEM HOMES.\*

BY REV. GEORGE E. POST, M.D., BEIRUT, SYRIA.

In the Moslem quarter of the city the streets are narrow and tortuous, reeking with garbage and odors. Dogs snarl, bark, fight over the offal. Children, with harsh voices, quarrel with each other, make the air hideous with obscene talk; they curse and perhaps stone you as you pass. Women, with head and body wrapped in a sheet of white cotton cloth, or if the wearer be rich, of gay-colored silk, with the face concealed by a gauze veil, glide by in silence, usually in groups, but never in the company of men. Men, in flowing robes of many colors, coiffed with fez and turban, move with dignity and grace.

The houses are built right on the street, with no sidewalk or area in front of them. The walls are destitute of architectural ornament, but often washed with lime, or kalsomined with yellow or blue. The door of entrance is low and mean. The windows are latticed or closed tight with shutters. We knock at that door studded with iron nails. A shrill voice calls through the second story window: "Who?" We answer: "The hakim" (doctor). We wait a few moments, and then the latch-string is pulled from above, and we stand in the doorway, at the bottom of a steep flight of steps. We find our way up, and, on a small landing at the top, see a row of high-toed shoes in front of an open door, or of a railing about a foot high within the door.

If we desire to conform strictly to native custom we leave our shoes at the door or railing, and enter in stocking feet. Many natives wear an outer shoe over an inner, or over a leather stocking, and divesting themselves of the outer shoe on entering, retain the inner shoe or stocking. The filth of the streets is a good reason for not wearing outer shoes in the room. The room has a dais at the upper end, with a divan or divans around the walls or in the corners. Modernized houses have chairs and sofas. A mirror over a marble table, some articles of rare old faience, and texts from the Koran, or illuminated apothegms from distinguished authors, adorn the walls. Brilliant rugs cover the matted floor. From the divan or cushions on the floor, with a pillow at the back against the wall, rises the grave and dignified host, and steps forward to welcome his guests. Presently a man servant brings a tray with sherbet, and after we have drunk the refreshing draught presents the corner of a perfumed towel for us to wipe our lips. Coffee, bitter or sweet, is then served in tiny cups, a narghile and cigars are offered, and conversation proceeds until we are ready to go. We are then conducted by the host to the door and bidden to depart in peace. Social entertainments are usually only prolongations of the same formalities. Occasionally a dinner is given, and sometimes buffoonery and music enliven the scene.

But all this hospitality is outside of the home. The guest does not penetrate beyond the salamlik, or the court, or the saloon. He drinks the sherbet sweetened by hands which he can never see. He eats elaborate dishes prepared by those whose very existence politeness bids him ignore. The interior of the house is closed to his eyes, and after the welfare of its inmates he may not inquire.

Night has fallen. As we pick our way through the filthy streets we

\* Condensed from the *New York Observer*.

come to a house in front of which torches and lanterns make the street as light as a theater or church. Sounds of weird music float out of the open window. Rockets are let off from the balcony and roof, and Roman candles and mines add to the brilliancy of the illumination. It is a wedding feast. The men are crowded into the outer compartments. The bridegroom is with them, not by the side of the bride. For days and nights the endless round of meaningless chat and compliment goes on, diversified by music, and sometimes by the lewd dances of abandoned women. But of the bride or the women of the household no trace is seen, and no whisper is heard. The bride is yet at her father's house, and there similar rejoicings are taking place in the women's compartment.

Floating in clear, rich tones over the houses in the still evening air the muezzin calls the hour of prayer. Through the open windows of the mosque long rows of men, arranged with the precision of a military company, face the kubleh, and bow, then kneel, then stretch their arms out on the ground, and touch the floor with their foreheads, uttering the ineffable name and chanting the liturgy of Islam. No woman may defile the solemn gathering by her polluting presence. Behind a lattice, in a secluded corner of the mosque, at such times as grudging man permits, she may contribute her testimony to the universality of the religious sentiment, which not even the foul morality of the Moslem social state can wholly repress. But woman's share in religion is so shadowy, so hidden, so totally separated from that of man, that one may live many years in a Moslem land, and never see or hear a woman pray, and come to believe that she has no religion except that of the pious expressions which have lost all their meaning in the mouth of both men and women.

#### THE MOSLEM WOMEN.

Let us look at the other side of the picture, the woman's side. We have a key which unlocks the inner door, a pass which enables us to lift the curtains which hide the harem from the eyes of all other men except nearest relatives. The women must see the doctor, and talk with him, and so he alone, of strange men, knows the Moslem home. The clue to all that we have seen, and much more which we have no space even to mention, lies in the idea of the inferiority of woman, an idea as ineradicably fixed in the mind of Moslem women as of men. This does not mean that Moslem men are destitute of natural affection. Polygamy necessarily impairs or destroys the better sentiments or instincts of both man and woman. In monogamous households, however, domestic affection is often deep and lasting. In those communities in which most of the families are monogamous, family life approximates more nearly to that of Christian households. But the best of Moslem men is in the iron grasp of his system. His wife is ignorant, generally grossly so. Her training in the society of ignorant, coarse natures lowers her to their level, physically and morally. From earliest womanhood she has been taught to believe in the infidelity of both men and women, and is kept under a surveillance which implies total distrust of her. She is accustomed from childhood to hear the grossest obscenity. Almost before she has reached self-consciousness she is suddenly married to a man whom she does not know and who does not know her.

The atmosphere of the new home is perhaps already tainted by the influences which have debased her, and there is nothing in Islam which calls her to a higher or nobler character. Such a being is no companion

for her husband. She has no knowledge of the things which interest him. He may for a time be charmed with her beauty. Occasionally she may sing or play on the guitar. But he soon tires of these superficial accomplishments. Only in rare instances, usually in the case of those who have been long in contact with Western civilization, as when the family has lived many years in England or France, and become assimilated to European habits and ideals, is there any approach on the part of the Moslems to the formation of a home resembling ours. A Moslem husband may appreciate the care of his wife for his well being, her good guidance of his household, the fact that she is the mother of his children, but beyond these facts there is little or nothing in common between them. She does not walk with him, drive or ride with him, go with him to the mosque, nor join with him in the festivities of their home. She has her own amusements, her own guests, her own visits, and he his, and so they continually diverge.

Besides all this, there is always present the specter of another wife or a number of them, and of concubines at her husband's pleasure. Furthermore, her husband has the legal, and, in her view as well as his own, the moral right to divorce her, without any legal formalities, and to take away her children, and deprive her of alimony. All she can take with her from the home from which she is thus ignominiously driven is the clothing and jewelry which she has brought, if they have not already been disposed of. No conduct of her husband, however infamous, gives her any claim for a divorce from him. Only in cases of brutal treatment is she entitled to claim a separation with some small provision for her support. But even in this case she is not entitled to her children, and such is the intensity of popular disapproval of a woman appearing in court against her husband, that few, however abused, have any desire to avail themselves of this right.

The effect of this home life is peculiarly disastrous to young boys. They early learn to despise their mothers and their sisters, and imbibe from the foul conversation of the harem low tastes and passions. These evil influences are accentuated in polygamous households, and carried down into the future life of the young men. It is impossible to exaggerate the evil consequences to the body politic of the family life of Islam. Sum up all the blessed influences of a Christian wife and mother on her husband and her children. Think of her cleanliness and neatness of apparel, of her careful and skilful housekeeping, of her cultivated taste, filling every corner of the house with beauty, of her faithfulness in which "the heart of her husband doth safely trust," of her pure and elevating conversation, her instruction of her children in all that adorns character, her wealth of sympathy with each member of the household—think of all those qualities in woman which inspired chivalry or were begotten of the same. Abstract all these or replace them by the best which a Moslem woman can attain under purely Moslem influences, and you have a full explanation of the difference between the United States and Turkey, Germany and Morocco, England and Egypt, France and Tunis.

The Moslem home explains the impossibilities of political and social reform in the lands of Islam. Mohammedanism robs the mother, the sister, the daughter, the wife, of their natural rights, their divinely ordained equality. This wrong, inseparable from the system, toward half the human race, because of its weakness, enfeebles the sense of natural justice, and leads strong men to oppress the weak. Slavery and

despotism are the inevitable results. They are universal in Moslem lands. Islam can never produce a Washington nor a Lincoln. Personal government, class rule, the degradation of the masses are permanent features of all Mohammedan countries. It is hardly possible to conceive of a representative government or a free press, or of general popular education, and of the recognition of the rights of man in a purely Moslem state.

In Beirut and a few other towns where Christian missions have done much to elevate the condition of the native Christian women, a few of the more intelligent Moslem men have had the perspicacity to see that the steady advancement of the Christian communities in face of repression and persecution is largely due to the education of women. Impressed with this fact, and jealous of the efforts of the missionaries to educate Moslem girls in Christian schools, these partially enlightened men have established schools for girls of their own sect. But this enterprise is beset with difficulties. Firstly, they have no educated women among the Moslems except those brought up in Christian schools. These are so impregnated with Christian ideas that the promoters of the schools are afraid to trust them. Again, if the girls are taught anything beyond the three Rs, and the Koran, they are unsuited for the kind of home life that awaits them. Furthermore, the early marriages (from twelve to fifteen years is the common age) prevent any considerable progress, and the subsequent ordering of the household makes after culture impossible. The promoters see the difficulties, and yet they could not overcome them if they would, and would not if they could. It is not what man believes concerning God and Christ, but what man believes concerning woman, and what woman believes concerning man and herself, that accounts for the hopeless oppression and degradation of Mohammedan lands. Nothing can free these lands but a radical reform of the home, and nothing can reform the home but Christianity.

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### THE JEWS OF RUSSIA.\*

BY REV. SAMUEL H. WILKINSON, LONDON, ENGLAND.

Editor of *Trusting and Toiling*.

The Jewish population of Russia is about five millions. The laws of the country do not permit Gospel work, though Protestant churches as churches are recognized. Gross spiritual darkness covers the land, tho there are everywhere souls hungering for the Word of God and many true followers of the Lord, especially among the Baptists, Stundists, and others. This darkness extends to the Jews. Nowhere in the world (except, perhaps, in Galicia) are they in such spiritual and moral degradation as in Russia. It is equally true that but for the wide distribution of Scriptures in recent years the Jews in Russia are as much shut off from Gospel light as the remotest heathen. It matters not that a church, Greek, or Roman, or Lutheran, perhaps, is opposite the Jew's shop door, as is often the case; he never enters it, knows nothing of its creed except the (to him) idolatrous externals and the prejudice of its worshipers toward himself, a prejudice which he reciprocates. Religion

\* Condensed from "Prisoner of Hope."

is much a matter of race. The Russian is a Greek Catholic, the Pole a Roman Catholic, the German a Lutheran, the Jew by race is a Jew also by religion. They cross not one another's path except in buying and selling; it is rare that ought else is exchanged but mutual dislike. So in the land where the Jew is most numerous he is also most needy.

In the summer of 1887 the first attempt was made to distribute New Testaments in Russia. As already known, no Gospel work as such is permitted in Russia. If there be an apparent exception it is in the case of the Baptist community, which seems to possess and use the largest measure of freedom of any of the recognized churches.\* But the community is comparatively small and not always aggressive. It may be taken as an accurate statement that no direct and public Gospel work, as we understand it, is or can be carried on in Russia.

But there are ways and means that the Lord has left open. One is that of discriminate visitation. In a large city such as Warsaw, for instance, there is no obstacle in the way of a Christian lady making acquaintanceships by visiting homes, reading Scripture where permitted, and using opportunities wisely. The Baroness D'Ablaing has given herself somewhat to this work, helped by a Polish lady friend. Would there were more such!

But another opening has the Lord left us, and this is of the very greatest importance. It is the distribution of Scriptures. The Greek Church, the State Church of Russia, encourages the circulation of God's Word; there is even a Bible society, formed with the blessing of the Holy Synod in 1869, with its headquarters in St. Petersburg.

Rev. James Adler and Dr. Althausen in 1887 made themselves members of the Russian Bible Society, and became possessed of the right to sell or distribute Scriptures to Jews, a right which carried with it another equally important, to explain the nature of the Book's contents to the recipients.

There are at present but four depots—viz., in Warsaw, Odessa, Wilna, and Minsk. Permits are possessed not only for these depots but for similar work in Berditschew, Zitomir, Kasatin, the whole provinces of Poltava, Minsk, and Wilna, and (in the case of Pastor Meyersohn) the right of distribution in all Poland. We hope soon to secure a permit for Lublin and, if the Lord wills, to open another depot there.

This for the present. But the future! There are many more towns in Russia and Poland with Jewish populations of 60,000, 80,000, 100,000, or more: Lodz, Bjalestock, Berditschew, Kischenew, Mohilew, Düneborg, Vitebsk, Grodno, Brest, Homel, Kiew, to say nothing of cities more or less outside the Jewish pale, such as Mitau, Libau, Riga, St. Petersburg, but still with large Jewish populations. In none of these towns is there any resident Jewish missionary, or real effort of any kind made to approach these masses with the Gospel. In every one of these towns permission could be obtained for the opening of depots such as already exist in the four cities mentioned, and that each depot would be a centre of evangelization also for the smaller towns in the district.

\* Thus a Baptist pastor may baptize *any* applicant, excepting one who has been born or baptized in the Greek Church, without reference to any higher authority. As a rule the simple Gospel is set forth to all comers in the Baptist chapels, but no street distribution of tracts may be carried on, and the authorities keep an eye on leaflets distributed in the chapel itself.

## EDITORIALS.

## The Growth of Lawlessness.

The assassination of President McKinley has drawn closer attention not only to the alarming advance of violent assaults on public men, but to the general growth of lawlessness and crimes of violence. For example, few parties who have not collated facts have any conception of the awful and disgraceful prevalence of lynch-law in the United States, where it exceeds that of any other land under the sun. The Chicago *Tribune* has taken pains to preserve and present the statistics of lynching for some twenty years past, and the record is one which may well cause at once astonishment and humiliation. We think the facts should be preserved in these columns, both for present information and for future reference, and we give them in part. The total number of persons lynched is stated as follows:

1881.....	90	1892.....	236
1882.....	121	1893.....	200
1883.....	107	1894.....	189
1884.....	195	1895.....	166
1885.....	181	1896.....	131
1886.....	133	1897.....	166
1887.....	125	1898.....	127
1888.....	144	1899.....	107
1889.....	175	1900.....	115
1890.....	128	1901.....	101
1891.....	193	Total.....	3,130

Of the 2,516 persons slain by mob-law since 1885, 51 were women and 2,465 men; 1,678 were negroes, 801 white, 21 Indians, 9 Chinese, and 7 Mexicans. 1892 marked the high-water mark, and the total for that year, 236, has appreciably decreased during recent years. The following is the classification of lynchings according to states, showing the number of persons lynched since 1885:

Mississippi.....	253	Kentucky .....	130
Texas.....	247	Florida.....	109
Louisiana.....	221	South Carolina..	81
Georgia.....	219	Virginia.....	78
Alabama.....	210	Missouri.....	65
Tennessee.....	169	Indian Territory.	53
Arkansas.....	156	North Carolina..	52

Oklahoma.....	36	Wyoming.....	29
Indiana.....	36	California.....	27
Kansas.....	35	Montana.....	22
West Virginia ..	35	Idaho.....	20
Nebraska .....	33	Maryland.....	20
Colorado .....	30		

The states and territories in which there were less than 20 are: Arizona, 17; Washington and New Mexico, each 15; Illinois, 14; Ohio, 13; Iowa, 12; Oregon, 9; Dakota, 6; Michigan and North Dakota, each 5; Minnesota, Nevada, and Alaska, each 4; Maine and Pennsylvania, each 3; New York, 2; Connecticut and New Jersey, each 1. The only states in which no lynchings occurred are Delaware, Massachusetts, New Hampshire, Rhode Island, Utah, and Vermont.

"Those who seek to uphold lynching in the South," remarks the Philadelphia *Public Ledger*, "do so on the ground that it is chiefly a punishment on those who commit grave crimes against women; but the figures published do not bear out this contention. Of more than 1,700 lynchings between January 1, 1885, and January 1 of the present year, only 602 illegal executions were for this form of crime. The remainder were for murder, thieving, politics, unpopularity, and generally bad reputation."

## The Case of Miss Stone.

The case of Miss Ellen M. Stone is occupying the public mind to a very unusual degree. She is a very charming and accomplished woman from Chelsea, Mass., who, a quarter century ago, went to Bulgaria. She had been on the staff of the leading weekly of the Congregationalists, in Boston, and had charge of Biblewomen in her foreign field, training them to go about among their sex in the homes of the people. She was an extensive traveler over the field, and is both widely known and much beloved in Bulgaria and Macedonia. During the summer she held her usual school in a mountain village of

Macedonia, Bansko, and on September 3d, with a party of twelve, started for Diumia. In a mountain defile, late that day, thirty or forty armed men in Turkish costume, with their faces blackened or masked, surrounded the party, and took captive Miss Stone and Mrs. Tsilka. They then demanded of the missionaries in Bulgaria a large ransom, threatening death to their captives if it were not paid.

Thus far all efforts to trace or capture the bandits have failed, but on October 27th word was received that the captives were still alive and well.

The fact that the sum demanded —\$110,000—is about the amount which Turkey had to pay in indemnity for the damage to missionary property in the Armenian massacres, has led many to suspect that behind the work of these so-called “brigands” the Turkish government’s hidden hand may be traced. But thus far nothing is known of the real motive inspiring this outrage. Whether this is a plot to compel the United States to pay back into the Sultan’s treasury the reprisals exacted, or to make the Sultan ultimately pay to the United States the ransom now demanded, and so contribute indirectly to the revolutionary “Macedonian Committee,” we can not yet discover.

But meanwhile the question of paying the ransom is agitated, and at this time of our writing, most of the sum demanded has been raised. And now a new question of grave import arises: How about the establishment of such a precedent? After the abduction of Mr. Cudahy’s boy and the payment of the large sum demanded by his captors, a score of similar, tho some of them were much clumsier, plots for kidnapping came to light. A sort of epidemic of such outrages was apparently started. If Miss Stone is a *political* captive, it would

be of no use to compass her death. But whether her life is at risk or not, the payment of this large ransom sets a precedent which will put a premium on such acts of crime and extortion.

Every resource of diplomacy has been used to effect Miss Stone’s deliverance from captivity and threatened destruction. Before these lines reach the reader her escape will, we hope, have been accomplished. But the whole matter has far wider ultimate bearings. In any case the great problem remains, How to secure immunity to the persons of missionaries, and how to deal with their captors in such cases? It seems to us incredible that in any case Miss Stone should be slain; for if held for political reasons, her death could only defeat such ends; and if the ransom were not paid her death could only arouse the civilized world to demand at any cost the death of her murderers. Few events have so stirred the hearts of men as the diabolical act of these unknown abductors; and if any harm comes to this noble woman, the demand for her avenging will be correspondingly imperative.

#### The Health of Missionaries.

Livingstone College, at Knott’s Green, Leyton, N. E. London, England, has had a year of very remarkable growth and development.

This institution has a peculiar object. It was felt for years that the alarming mortality attending mission work in tropical climates, and, preeminently, in Central Africa, demanded some preventive and educative measures. Dr. Harford-Battersby, who is the head of this institution, and others with him, began to collect and collate and compare facts and evidence as to all questions affecting climate and health from all parts of the world, which might be

available for the general public, and especially for students and intending missionaries. Reliable information was sought assiduously, wherever obtainable, on food supplies, clothing, dwellings, habits of life, and whatever could be of use to residents or travelers in unhealthy climates; in curing, and especially avoiding, diseases and ailments incident to such localities.

With this view, two years ago, an illustrated quarterly journal of about forty pages was issued, under the editorial care of Dr. Harford-Battersby, which discusses all these questions and gives careful results of all inquiry and investigation.

We have been especially interested in the new premises obtained for this new and growing and most useful educational institution. A house, known as "Knott's Green House," formerly a private residence, was obtained, with two and a half acres of ground, in a fine locality in Leyton, and a year ago the college moved to its new accommodations. The building is beautifully adapted for its end, with lecture-room, library, and other general rooms, and dormitories for over a score of resident students, with ample accommodations also for the principal and his household and a resident tutor.

The college is meant as a memorial to David Livingstone, some of whose forty experiences in the scorching furnace of African fever might have been saved him had Livingstone College been in existence before he dared the pioneer work in the climate of equatorial Africa. About £3,000 (\$15,000) are yet needed to meet the total cost of this admirable property with the necessary outlay for adapting it to its purposes. And, as this is an international and inter-denominational institution, we feel persuaded that many in America would gladly contribute

to its growth and success. It would be a noble act if American Christians and friends of missions would join British fellow-disciples in completing this purchase, and the editor of this REVIEW will gladly forward without cost of exchange any such gifts.\* We have seldom known of any institution whose inception and growth have, in our judgment, meant more for the preservation of life and health among missionaries in unwholesome climates, and we earnestly bespeak the prayers and gifts of God's people to further its success. Already, up to the close of 1900, there had been over one hundred and ten students, and the autumn session of 1901 opens with every sign of increasing blessing from above.

#### The REVIEW for 1902.

Foreign missions are fast becoming home missions, and the attention of the world is being directed to the work in lands beyond the sea as never before. Turkey, Bulgaria, Japan, India, China, Arabia, Africa, and South America take their turn in being brought prominently into view through important happenings recorded in the daily press. God is marshaling the events of the day to impress upon the people of Christian lands the need of Christianizing the heathen for our own sakes as well as for theirs. Politics and missions are seen more and more to be closely united, and the important work that ambassadors of the cross are doing and the character of the converts whom they are winning, is being more generally acknowledged by educators, philanthropists, and statesmen.

\* It may interest some of our readers to know that the son of the editor-in-chief, Mr. Farrand B. Pierson, is now pursuing a course in this college preparatory to his expected work in Honduras.

It is impossible in these days of world-wide missions to keep pace with more than the leading events which mark the progress of the Kingdom of God on earth. It is, however, the aim of this REVIEW to chronicle the events, discuss the problems, and describe the conditions most intimately connected with missionary work at home and abroad, and most interesting and inspiring to the Christian men and women of to-day.

During the coming year we expect to have valued and varied articles by active leaders in the work of the world's evangelization. These will discuss the present conditions, the practical problems, and interesting incidents of the mission fields. Among others, the following papers are promised:

- Backward Movements of the Century. Editor-in-Chief.
- Missionary Literature of the Nineteenth Century. Rev. Harlan P. Beach.
- The Outlook for Missions in Persia. Dr. B. Labaree.
- Unoccupied Fields in China. Rev. William Upcraft.
- Manchuria and the Boxers. John Ross, D.D.
- Marvels of Missions in Korea. H. G. Underwood, D.D.
- The Rescue of the Maori. Wherahiko Rawei.
- Guam and Its People. Rev. Francis M. Price.
- A Tour of the Mission Fields. Dr. Arthur J. Brown.
- Religious Forces of Mexico. Dr. J. W. Butler.
- Samuel C. Patteson. John Rutherford.
- Present-Day Movements in India. Rev. W. A. Stanton.
- The Homeless Children of London. Dr. Barnardo.
- A Remarkable Movement in France. M. d'Aubique.
- Life in Morocco. George Reed.
- Pioneer Work in East Central Africa. W. R. Hotchkiss.
- Martyr Memorial Churches of Madagascar. James Sibree.
- Missionary Experiences in the Klondyke. S. Hall Young, D.D.
- Religious Life of American Indians. Miss Collins.
- Peter Jones, the Indian Interpreter. Egerton Young.
- The Chinese in the United States. Dr. Ira M. Condit.
- Missions in the Sunday-school. Belle M. Brain.
- The Temptations of a Missionary. Dr. S. M. Zwemer.

There may also be expected articles by our special editorial correspondents, Dr. Arthur H. Smith, of China; Samuel Wilson, of Persia; Jacob Chamberlain, of India;

Robert Speer, and others from every part of the mission field.

### Applications for Free Copies.

The editors and publishers of this REVIEW are quite overwhelmed with applications for *free copies*, to be sent in various directions and especially mission fields. From India alone and its Y. M. C. A. secretaries, we have 35 such applications. To these applications we are compelled to return a negative answer. A religious and missionary magazine like this has a small subscription list, and has no such resources as the secular magazines. This REVIEW is of necessity a costly one to produce, as we can not ask for gratuitous labor from editors and contributors. To give away the free copies applied for would involve a financial loss, which neither editors nor publishers are prepared to assume. It would seem, however, that out of the thousand<sup>3</sup> of subscribers and readers some might be found who would undertake to aid in this free distribution. A large number of missionaries are at work in all parts of the world for small salaries, and are hungry for such reading-matter as this REVIEW affords. We are already sending out hundreds of free copies, and feel unable to donate more. But if any generous-hearted readers will send us any amounts, small or large, they will be acknowledged in the REVIEW and applied at once to this free distribution, and so cheer and strengthen many a laborious worker for Christ in the mission field.

### An Apology.

Our attention has been called to an offense which we unwittingly committed in permitting the term "Campbellite" to appear in our November number to designate "The Disciples of Christ." The author was also innocent of any intention to give offense.

## RECENT BOOKS ON MISSIONS AND MISSION LANDS.

**CHINA UNDER THE SEARCH-LIGHT.** By William Arthur Cornaby. 12mo, 250 pp. 3s. 6d. T. Fisher Unwin, London. 1901.

Mr. Cornaby writes in much the same strain as Arthur H. Smith in his "Chinese Characteristics." He has been for some years a missionary and editor in China. He is a close observer of men and things, and has given us many helps to a better understanding of Chinese character and history. The introductory chapter contains some good hints on sources of reliable and unreliable information on the mind and manners of the inhabitants of this "paradise of puzzles and problems." Reliable sources include country folk, merchants, native Christians, tale books, and national records; unreliable information may be had from Chinese quests on their society behavior, mandarins (whose profession is to put foreigners off the scent), and globe-trotters.

The succeeding chapters treat of "Overcrowding" and its results, the family and ancestor worship, arrested development, deterioration and conservatism run to seed, "The Native Foreigner," "Some Chinese Actors in the Tragedy of 1900," aesthetic traditions of China, language and literature, etc.

Each chapter unquestionably throws much light on the Chinese, their character, customs, and traditions. We would class it with Dr. Smith's "Chinese Characteristics" and Mr. Selby's "Chinaman at Home," for real insight and interest.

**MISSION PROBLEMS AND METHODS IN SOUTH CHINA.** By J. Campbell Gibson, M.A., D.D. 12mo, 332 pp. Maps and illustrations. Net, \$1.50. Fleming H. Revell Co., New York. Oliphant, Anderson & Ferrier, Edinburgh. 1901.

Dr. Gibson has here given an unusually clear picture of the task that confronts the missionary in China and the methods by which the work

of transforming Confucianists into Christians is conducted. The book deals not with the theory only, but with the practical side of the work as well. The author describes the difficulties offered by the religious beliefs of the people and by their national characteristics; he then tells of the stages by which prejudice, sin, and ignorance are overcome, men and women won from darkness to light, and a Christian Church established. Incidents of the work give life and color to the presentation of the subject, and the underlying philosophy of missions makes the book invaluable to all who wish to have a clear and correct view of foundation work in China.

**PRESBYTERIAN FOREIGN MISSIONS.** By Robert E. Speer. 16mo, 296 pp. 50c. The Presbyterian Board of Publication and Sabbath-school Work, Philadelphia. 1901.

While full histories of the missionary work of separate churches are invaluable, the general reader can not or will not take time to read them. It is, therefore, a great advantage to have a readable condensed account of the history, missionaries, spheres, and achievements of the various organizations laboring in foreign lands. Mr. Speer's volume is remarkably full of information and interesting facts for so brief a statement. Young people and busy men and women will here find nothing more than they ought to know about the missions of their Church. The wide range covered is seen from the fact that Africa, India, Siam, China, Japan, Korea, Syria, Persia, North and South America, and the Philippines are all mission fields of the American Presbyterian Church (North). This is one of the four largest missionary societies in the world and its history is full of romance and inspiration.

**PHILANTHROPY IN MISSIONS.** By Henry W. Grant. 12mo, 68 pp. 25c. each; 5 for \$1.00; 20 for \$3.00. Foreign Missions Library, New York. 1901.

These five "Ecumenical Conference Studies" are made up almost entirely of quotations from the Ecumenical Missionary Conference Report. They set forth the philanthropic character of the work of missions. The book furnishes a brief resumé of those portions of the report dealing with the actual work of the missionary. It shows extraordinary industry and skill. Mr. Grant has first culled out from the various addresses and reports of the Ecumenical Conference sentences expressive of valuable sentiment, and then deftly arranged and interwoven them so that they read like the consecutive utterances of one man. And yet each author is indicated in brackets at the close of each quotation. It is a work most happily conceived and executed. It is, in fact, the work of an artist.

**THE KEY TO THE MISSIONARY PROBLEM.** By Andrew Murray. 12mo, 204 pp. Cloth, 2s. 6d.; paper, 1s. 6d. James Nisbet & Co., London. 1901

These "thoughts suggested by the Report of the Ecumenical Missionary Conference," held in New York last year, are worthy of careful consideration. This book is in itself a valuable result of the conference. Dr. Murray considers: The State of the Church, various societies, examples of love and loyalty, of spiritual life, and of believing prayer; the Church of Pentecost; every believer a soul-winner; a missionary ministry, and a call to prayer. The book holds up a high standard for the followers of Christ and should inspire all who read it to greater devotion, more perfect faith, and more earnest zeal in Christ's service. The key to the missionary problem, Dr. Murray says, is that the Church consider her duty, humble herself for passed failure, and enter individually and

collectively into closer fellowship with Jesus' sacrifice for the lost world.

**MODERN MISSIONS IN THE EAST.** By Edward A. Lawrence, D.D. Illustrated. 8vo, 340 pp. \$1.50. Fleming H. Revell Co., New York. 1901.

This is the third edition of a remarkable book. Its revision and republication is a boon to the student of missions, for few books have as great a value from the standpoint of a scientific study of missions. Dr. Lawrence made a tour of the world as an independent traveler, and for the express purpose of making a careful study of the missionary situation and problems. He was a careful observer, a thorough student, a candid critic, and a lucid writer. The book has already born fruit in a better understanding of missions, and its influence will continue as long as it is read. It formed the basis for Student Mission Class Studies this autumn.

**SKETCHES FROM THE DARK CONTINENT.** Willis R. Hotchkiss. 8vo, 160 pp. Illustrated. \$1.00. Friends Bible Institute, Cleveland, Ohio. 1901.

Mr. Hotchkiss is a young missionary of the Society of Friends, who has had some thrilling and suggestive experiences, and who knows how to describe them. He depicts vividly the life of a pioneer missionary in East Central Africa, with all its scenes of barbarism, its opportunities, difficulties, and encouragements. The account could be condensed to advantage, but is well worth reading for the simple yet graphic way in which it describes scenes of African life, and brings us into closer sympathy with missionary workers in that dark land.

**LIGHT IN THE DARKNESS; OR, CHRISTIANITY AND PAGANISM.** K. B. Birkland. Illustrated. 8vo, 669 pp. \$2.50. Minnehaha Publishing Co., Minneapolis, Minn. 1901.

This large volume of reminiscences from a journey round the globe would be twice as good were it half as large. Mr. Birkland has

given us some really valuable descriptions and information concerning the Santhals and other people of India, and the account of his travels contains much that is fresh and fascinating. But he has not shown discrimination in selecting from his notes what is of general interest and permanent value. The style is conversational, the illustrations are numerous but poor, and the circle of readers will be limited. We would like to see a second edition containing about one-fourth the material. \*

**ALONE IN AFRICA.** By Mme. Mathilde Keck Goy. 12mo. 78 pp. Paper. 1s. James Nisbet & Co., London.

We have here the narrative of the personal experiences of a graduate of the Huguenot seminary at Wellington, South Africa, during seven years' residence among the Barotsi on the Zambezi. \*

**THE LAND, THE PEOPLE, AND THE BOOK.** An illustrated Hebrew-Christian quarterly. B. A. M. Schapiro, editor and publisher, 150 Nassau Street, New York. \$1.00.

From the character of its contributors and the articles of the only number we have seen, we judge this a valuable addition to the literature of Jewish missions. Over 2,000,000 Jews are in America, and they are mostly neglected. The object is to reach especially the better class by a Hebrew-Christian literature that is as winning as possible, and does not needlessly assault their prejudices.

**TRUSTING AND TOILING ON ISRAEL'S BEHALF.** A Magazine of Jewish Missionary Effort. Edited by Samuel H. Wilkinson. 1900. 192 pp. Mildmay Mission, London.

This volume of the *Mildmay Mission Magazine* is full of information in regard to the "chosen people," and the work that is being done to lead them to believe in and follow Jesus as the promised Messiah of the Jews and Savior of the world. It also contains helpful comments on Scripture passages and Hebrew customs and traditions.

### Monthly Missionary Bibliography.

- THE MODERN MISSION CENTURY.** By Arthur T. Pierson. 8vo, 517 pp. \$1.50. Baker & Taylor Co., N. Y. 6s. James Nisbet & Co., London. 1901.
- FOREIGN MISSIONS.** By Rev. E. T. Churton, D.D. Longmans, Green & Co., New York.
- VIA CHRISTI.** By Louise M. Hodgkins. 12mo. 50c. (cloth), and 30c. (paper). The Macmillan Co., N. Y. 1901.
- PHILANTHROPY IN MISSIONS.** By W. H. Grant. 12mo, 68 pp. 25c. Presbyterian Library, N. Y. 1901.
- HISTORY OF MORAVIAN MISSIONS.** By Rev. J. T. Hamilton. \$1.50. Moravian Bookstore, Bethlehem, Pa. 1901.
- GREAT RELIGIONS OF THE WORLD.** By H. A. Gilder and Others. 8vo, 307 pp. \$2.00. Harper & Bros. 1901.
- MIRACLES OF MISSIONS—IV.** By Arthur T. Pierson. Illustrated. 12mo. \$1.00. Funk & Wagnalls Co., N. Y. 1901.
- MISSIONARY READINGS FOR MISSIONARY PROGRAMS.** By Belle M. Brain. 16mo. 60c. net. Fleming H. Revell Co. 1901.
- CHINA IN CONVULSION.** By Arthur H. Smith. 2 vols. Maps. 8vo. \$5.00 net. Fleming H. Revell Co. 1901.
- THE LORE OF CATHAY.** By W. A. P. Martin. 8vo. \$2.50 net. Fleming H. Revell Co.
- THE CHINESE BOY AND GIRL.** By J. T. Headland. 8vo, 176 pp. Illustrated. \$1.00 net. Fleming H. Revell Co. 1901.
- MAN OF MIGHT IN INDIAN MISSIONS.** By Helen H. Halcomb. Illustrated. 12mo. \$1.25 net. Fleming H. Revell Co. 1901.
- INDIA: ITS DARKNESS AND DAWN.** By W. St. Clair Tisdall. 12mo. 2s 6d. Student Volunteer Missionary Union, London.
- CONSTANTINOPLE AND ITS PROBLEMS.** By H. O. Dwight, D.D. 12mo. \$1.25 net. Fleming H. Revell Co. 1901.
- MADAGASCAR AND OTHER ISLANDS OF THE INDIAN OCEAN.** By Prof. C. Kellar. Swan, Sonnenschein & Co., London. 1901.
- REPORT OF THE PHILIPPINE COMMISSION.** 4 vols. 8vo. Government Office, Washington. 1901.
- OLD GLORY AND THE GOSPEL IN THE PHILIPPINES.** By Alice B. Condit, M.D. Illustrated. 12mo. \$1.00. Fleming H. Revell Co. 1901.
- THE REAL HAWAII.** By Lucien Young. Illustrated. 12mo, 371 pp. \$1.50. Doubleday, Page & Co., New York. 1901.
- ALASKA.** The Harriman Expedition. 2 vols. 8vo, 389 pp. \$15.00. Doubleday, Page & Co. 1901.
- THE MAN FROM GLENGARRY.** By Ralph Connor. 12mo. \$1.50. Fleming H. Revell Co.
- OUR FOES AT HOME.** By H. H. Lusk. 12mo, 297 pp. \$1.00. Doubleday, Page & Co.
- AMERICA'S RACE PROBLEMS.** 12mo, 200 pp. \$1.50. McClure, Phillips & Co., New York.
- CHRISTIAN ORDINANCES AND SOCIAL PROGRESS.** By W. H. Freemantle. \$1.50. Houghton, Mifflin & Co., Boston. 1901.
- THE NEW SOUTH AMERICA.** By W. Bleloch. Illustrated. 8vo, 450 pp. \$3.00. Doubleday, Page & Co. 1901.
- UNKNOWN MEXICO.** By Carl Lumboltz. Charles Scribner's Sons, 1901.
- THE MISSIONARY PAINTING BOOK.** Notes by Eleanor Fox. 8vo. Paper, 1s. Church Missionary Society, London. 1901.
- LAOS STEREOPTICON LECTURE.** Pamphlet. Presbyterian Library, New York. 1901.
- Now!** By Henry C. Mabie, D.D. 10c. net. Fleming H. Revell Co. 1901.

## GENERAL MISSIONARY INTELLIGENCE.

### AMERICA.

**Money Spent The Louisville for Religion Courier-Journal and Education.** has been compiling statistics relating to growth in missions, education, and general benevolence. A century since \$500,000 would probably cover everything raised for these purposes; now the churches of this country spend annually over \$28,000,000 on hospitals, orphanages, and other benevolence; \$5,500,000 for foreign missions, and an equal or greater sum for home missions. The following summary of the amounts spent by the churches of the world furnishes interesting food for thought:

*United States:* Maintenance of churches, \$137,563,200; education and literature, \$32,728,000; hospitals and orphanages, \$28,300,000; improvements and missions, \$43,000,000; miscellaneous, \$45,466,100.

*England:* Church of England offerings, \$37,222,170; Church of England revenues, \$28,772,785; Free Church, \$25,832,500; Catholic churches, \$11,411,282; education and literature, \$43,445,682; hospitals and orphanages, \$29,121,200; improvements, missions, \$18,850,765.

*Scotland:* All religious purposes, \$11,051,400.

*Western and Northern Europe:* Roman \$102,138,200; Protestant, \$67,290,400; other Christian purposes, \$34,500,000; Russia and Siberia, \$51,255,500; Greek Church, Patriarch of Constantinople, \$5,625,000; Australia Federation, \$6,900,000; Pacific Islands and Madagascar, \$432,500; South Africa, \$2,500,000; West Indies, \$325,000; Foreign Missions not given before, \$2,900,000; constituencies on the mission fields, \$701,000; Roman Catholic Orders, \$21,489,000; Roman Catholic missions, \$9,400,000; literature and education not given before, \$30,440,000; orphanages not included above, \$16,080,000; Sunday-schools, lesson papers, and libraries, \$6,200,500; improvements and repairs, \$25,000,000; percentage estimated for non-reporting, \$69,800,000; miscellaneous, \$2,500,000.

The annual expenditure for the churches and benevolent work of the world is estimated at \$1,009,369,494.

**Our Largest Defensive Force.**

Well does the Congregationalist suggest that "the largest army corps in the service of the United States consists of nearly 300,000 teachers and instructors. This is also the most powerful army for the defense, development, and expansion of the country. It is not only sending detachments into Cuba, Puerto Rico, and the Philippines, but is training natives of these islands as efficient co-operative forces, and it has able representatives in South American countries—notably in the Argentine Republic, where the American public-school system is thoroughly established."

**Wolves in Sheep's Clothing.**

It would appear that some of "the Lord's silly (that is, simple, sadly lacking in common prudence) people" still survive, and therefore a note of warning is in order from *Woman's Work for Woman*:

"It is somewhat strange that a word of caution should still be necessary regarding Nestorian and other Asiatic imposters, who scour the United States for funds on the pretext of starting independent schools. They get the money, return to their native land—held responsible to no one—and settle down to a life of ease. It is hard for worthy workers of their own race, looking on, to be contented with their own humble lot. One recent illustration is a scheme for a boarding-school and hospital in Urumia. A printed circular bears the endorsement of distinguished Presbyterians. Have these men, before giving their names to such a scheme, verified the representations made? Have they consulted Dr. Labaree or Dr. Cochran, who have lived so long in Urumia? Or if these brethren are too far away, here at hand is Mr. Speer, Secretary for the Persia Missions; he has been in Urumia, and could tell

these men whether a new hospital is demanded—and several other things."

**Another Note** Sometimes the very of Warning. elect are deceived, as this item declares:

I desire to expose what I believe to be the fraud practised by a man named W. H. Minor, claiming to be a native African, in his scheme to get money for the avowed purpose of publishing his translation of the New Testament in the "Moloch language." Careful study of this so-called language by one of the teachers of Stillman Institute leads us to believe that Minor's "Moloch language" is a fabrication, and his purpose a fraudulent one. He carries my endorsement, given at a time when we had every reason to believe in his sincerity and genuineness. I hereby withdraw this and put the public on guard against him and his scheme.

—D. CLAY LILLY, Sec'y Colored Evangelization.

**Dr. Pentecost** It is indeed good Going to the news that Rev. Philippines. George F. Pentecost has accepted an invitation from the Presbyterian Board to lead in evangelizing work in our new possessions in the Pacific. After being for years one of the foremost of our evangelists, and since a successful pastor, he possesses unusual qualities for this new and arduous task. No doubt his months of observation and experience in India have greatly stimulated his inclination.

**An Affecting** A pathetic interest Coincidence. attaches to the coincidence to which

the *Kaukab* calls attention. The Woman's Foreign Missionary Society of the Methodist Episcopal Church issues a prayer calendar for each year. In the calendar for 1901 the prayer topic for the week beginning Septcmber 1, the day of Miss Thoburn's death, was "Higher Education of Women." The topic for Monday, the day of Miss Tho-

burn's funeral, was the "Students of Lucknow Woman's College." For Tuesday the topic was "Miss Thoburn and Her Teaching Staff." And so on throughout the week the prayers of the friends and supporters of the W. F. M. S. were directed to the needs of this institution, whose founder and principal was this very week removed from her post by death. A stranger or more wonderful coincidence can scarcely be imagined. Truth is stranger than fiction. The news has just reached India that a friend of missions in California has made over to the W. F. M. S. a walnut grove, or orchard, valued at \$6,500, to go toward an endowment for the Lucknow Woman's College.—*Indian Witness.*

Indians at Bishop Whipple's Funeral.	At the burial serv- ice of Bishop Whipple, in Faribault, Minn., Sep- tember 20, 20 Sioux
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sang, to the organ's accompaniment, a Dakota translation of the hymn, "Asleep in Jesus." Their voices were partly trained, but not so much as to lose entirely the weird, strident, and melancholy minors of the forest and the prairie. This is a sample verse:

Ozikiyapi kin waste;  
Hena wisaymwastepi  
Ozikiyapi kin waste;  
Wankiya wanyakapi.

After the interment in the vault 24 Chippewas began singing. Their hymn was, "Jesus, Lover of My Soul." But its language was:

Jesus ki nazikon  
Menwenimut ninehchag,  
Megua wi mamangashkag.

How appropriate that Sioux and Chippewa—once hereditary enemies—should join in singing Christian hymns over his grave in those Dakota and Ojibway words which, until the bishop came, had been used only for heathen threats.

**Status of the American Board.** At the recent annual meeting of this oldest of American missionary societies it was reported that the income for the year just closed was \$697,371. Its representatives are found in 20 missions at strategic centers amid a population exceeding 6,000,000 souls, using 27 different languages; 544 missionaries, assisted by 3,483 native laborers, are engaged in preaching the Gospel, directing schools, translating the Bible, and creating a Christian literature, and healing the sick. In these missions are 505 churches, having 50,892 members, 4,551 having been received on confession of their faith this year, 929 Sunday-schools, with 66,601 pupils, and giving \$147,879 annually to the support of the Christian work around them; 13 colleges, with 2,132 students; 17 theological seminaries, with 228 students in direct training for the ministry; 103 boarding and high schools for girls and boys, with 10,225 students, besides 1,135 day-schools, with 49,375 pupils.

**Cubans and Puerto Ricans in Our Schools.** A few weeks since 34 Cuban school-teachers who are to study in the State Normal School at New Paltz, N. Y., arrived in New York City. There are now 60 of them there, preparing to return and teach in Cuba.

There are also 42 Puerto Rican boys and girls who have been received by Colonel Pratt at the Carlisle Indian Industrial School. Last year 4 boys, brought by returning Pennsylvania volunteers, came to the school, and their letters home were soon followed by many requests from parents that others might be accepted. Dr. Brumbaugh, commissioner of education for Puerto Rico, selected a number out of many candidates

from different sections of the islands, and these were forwarded in small parties. Several were placed in American families and attended school with American children, but the applications have increased far beyond the accommodations that could be provided for them. Dr. Brumbaugh writes that his office is crowded daily with women begging him to send their children North to be educated. On one of the transports 14 boys and girls were sent, escorted to the place of embarkation by 400 children of the public schools, marching under the American flag and cheering the Carlisle school and the American government.

**American Hebrew-Christians.** 1. Hebrew-Christians, baptized when of age, now either occupying pulpits or mentioned in the official records as ministers, missionaries, or licentiates: Lutherans, 15; Baptists, 9; Methodists, 6; Episcopals, 4; Congregationalists, 4; Presbyterians, 6; United Presbyterian, 1; Reformed Presbyterians, 2; Disciples of Christ, 1; Reformed, 8; Seventh Day Adventist, 1; Independent, 6. Total, 63.

2. Hebrew-Christians, baptized, with their parents, as children, now ordained ministers in evangelical churches, 7.

3. Ministers in evangelical churches, whose fathers were Hebrew-Christians converted before their birth, and whose mothers were Gentiles. Total, 143.

4. Ministers in evangelical churches, whose mothers were Hebrew-Christians converted before their birth, and whose fathers were Gentiles, 41.

It thus follows that nearly 300 ministers of evangelical churches in America have Jewish blood in their veins!

5. Hebrew-Christians who have

occupied pulpits of evangelical churches in America since 1818, when J. S. C. F. Frey was ordained by the Westchester and Morris County Presbytery on April 15th, converted when of age, 373.

These figures prove undoubtedly that missionary effort among the Jews is not less successful than missionary effort among the heathen. The fact that 63 Hebrew-Christians, who were converted when of age, are now ministers, etc., in American evangelical churches, shows conclusively that a large percentage of converts from Judaism enters the ministry, since the number of Jews converted in America from 1870 to 1900 is only 5,200. The number of Jewish baptisms in American evangelical churches from 1895 to 1901 has been 1,072, an average of 179 a year, but these figures must be used very cautiously, since baptism does not always mean conversion, and since it is almost impossible to get complete statistics. Of the 1,072 baptisms between 1895 and 1901, the majority, 643, were the result of private efforts of pastors, while only 217 were announced as the result of the labor of Jewish missionaries. The Salvation Army in the United States has about 75 Hebrew-Christians among its soldiers at the present time.

LOUIS MEYER.

**Polacks in Detroit.** September 8 the chapel of the Polish branch of the First Congregational Church was dedicated. This \$5,000 building is plain, roomy, and convenient, and for many years will provide a home for this growing company. It is the gift of Detroit churches and the Church Building Society. The first Protestant work among the Poles in America was begun in Detroit in 1884 by Mr. N. S.

Wright. Three years later Rev. John Lewis, a Pole, took it up. Under his ministry and the oversight of Mr. Wright the enterprise has slowly grown in spite of obstacles and discouragements, till to-day the church of 65 members, with a constituency of more than 200, enters hopefully upon its new and enlarged opportunity. For more than five years First Church has supported Miss Mary Osinek, a Bible reader, who gives her entire time to varied and practical work among the Polish women and children. At the dedication the chapel was packed, mothers with babes in arms being a conspicuous feature. The many interested visitors could not understand the words of the sermon, spoken in Polish by Rev. Paul Fox, of Cleveland, or the impassioned prayer of Rev. John Lewis, still they recognized and shared in their spirit and hope. It was a prophetic day for the 45,000 Poles in Detroit.

**Our Stundist Fellow Citizens.** The Stundists are a people of German origin—Protestant in religion. A hundred years ago a large number of them migrated to Russia. There they have increased till now they number 2,000,000. They take their name from the word *Stunde*, or hour of worship, which they sacredly observe. But of late the Russian Government has placed so many restrictions on them as to cause the migration of large numbers, not less than about 200,000 coming to this country. Of these a part are found in Canada; the rest, from 50,000 to 100,000, in the United States, located mostly in the Dakotas, and are industrious, peaceable citizens. They were willing to begin life here in mud houses, with heating-stoves of clay, and with hay or straw for fuel.

But they are people of piety—of Lutheran, Presbyterian, or Baptist faith—and, unlike many immigrants, are exercising a happy influence.

**The Greek Church in America.** The members of the Greek Church in this country are not very many, and they are for the most part in New York City, where the only congregation exists. That congregation is just now much interested in the coming of a new priest from Greece, who, unlike his predecessors, can speak English as well as several other languages. There are 5,000 Greeks in the city, and altho they are mainly persons of small means, they have raised \$30,000 toward the beginning of a large structure of dignified architecture, where the old Eastern Church may assume a worthy aspect. The present church building, between Lexington and Third avenues, on Twenty-seventh Street, is small, and the Greeks desire to have the new one much farther down-town, where their center of population is.

**Industrial Mission in South America.** A writer in the *South American South Missionary Magazine* says: "If Christianity is to spread throughout the world, as it certainly will, it must go hand in hand with industry. We have already 3 industrial missions—the sheep farm on Keppel Island, where many Yahgans have been taught and trained; the missionary establishment in Araucania, Chile, where Mapuche boys are learning carpentry, building, printing, agriculture, bee-keeping, etc., and the new effort to give employment, food, and hope to the Chaco Indians by encouraging cattle-farming."

## EUROPE.

**Truth Stranger than Fiction.** Bishop Tucker, of Uganda, has presented to the British and Foreign Bible House Library a work of high interest, which bears on its title-page:

*Ekitabo Ekitengeza enjiri ya Matayo.  
Kyawandikibwa Hamu Mukasa.  
Emengo: C. M. S., 1900.*

The book is commentary on St. Matthew's Gospel in Luganda. It is the work of a native clergyman named Ham Mukasa. The book has been printed and bound in paper covers by native Christian boys, trained by the C. M. S. industrial missionary, Mr. Borup. And it is only eighteen years since the first convert was baptized in Uganda, where there are now 30,000 baptized Christians.

**A Bequest of a Million.** Both the British and Foreign Bible Society and the Religious Tract Society have received munificent gifts from the estate of the late Mr. Samuel Cocker, of Sunny Bank, Sheffield, who was a prominent Wesleyan Methodist in that city. By his will Mr. Cocker left the whole of his residuary estate to Messrs. John Percy Collier and Charles Arthur Kirkby, whom he appointed his executors. From a memorandum, which had not the effect of a will, found among Mr. Cocker's papers, it appeared, however, that he wished the bulk of his residuary estate to be divided equally between the two societies above mentioned. Messrs. Collier and Kirkby have respected the wishes thus expressed, and have now paid to each society the sum of £109,500. According to the terms of the memorandum, the share of the Bible Society is to be expended within ten years upon the production and circulation of

translations of the Scriptures, or portions of them, in languages in which they have not already been produced by the society.

**A Student Missionary Campaign** has been organized by Mr. Malcolm Spencer, of Mansfield College, England, and others. Some 200 meetings were held last autumn, in which 40 students, representing 20 colleges, took part. Forty of the meetings were held in the interest of the London Missionary Society, and others on behalf of the 15 other societies.

**Missionaries' Association.** Among the movements which are both new and good, the one bearing this name may properly be classed, whose headquarters are 57 and 59 Ludgate Hill, London, E. C. Its general object is twofold:

(1) Organizing a regular supply of useful literature for missionaries;

(2) quickening interest in missionary work by placing donors of periodicals in direct touch with workers in the "regions beyond."

And in the book department:

(a) To establish permanent libraries in as many mission centers as possible.

(b) To circulate useful books among missionaries.

(c) To supply missionaries and Christian workers with any book by any publisher, post free, at the published price.

**British Colonies and Missions.** In the C. M. S. *From Month to Month* for September attention is called to the steadily increasing number of missionaries sent out from the various countries to which British colonists have gone; and a partial list of 40 is given, including 10 to India, 14 to China, 9 to Palestine and Persia, 5 to Africa, and 2 to Japan. By far the larger portion are sent forth by the churches of Australasia.

**The Greatest Traveler Extant.** The latest trip of Mrs. Isabella Bird Bishop, F. R. G. S., was an adventurous ride of 1,000 miles

in Morocco, in the course of which she visited the Atlas Mountains, the northern and southern capitals, and the holy city of Wazan in the Atlas Mountains, as the guest nominally of the Sultan. She was received with great hospitality and distinction in the feudal castles of the sheiks and khalifas of the powerful Berber tribes, and was much impressed with the superiority of this race to the Arab. She had an interview of 20 minutes with the Sultan, being the first Christian woman to whom such an interview has been accorded, and another with the grand shereeff of Wazan, who had been greatly interested in her Chinese travels. She takes a gloomy view of the present and future of Morocco, and thinks that reform from within is impossible.

**Protestantism in Austria.** In the 17 provinces of Austria there were, according to the last census, 436,352 Protestants of the Augsburg and the Helvetic confessions. Adding to these the Baptists, Congregationalists, or Free Reformed, Methodists, and Moravians, it is safe to affirm that over 450,000 reside in Austria.

The following statistics, from an annual report dated May, 1901, give an idea of the development of the Congregational churches: 1 station and 50 outstations in different parts of Bohemia and Austria; 13 churches, 1,215 members, of whom 180 were received during the last year. There are 321 children in the Sunday-schools, 12 preachers, several colporteurs, 13 Y. M. C. A.'s, 17 Y. W. C. A.'s, 1 rescue and reform home for fallen women. Average congregation, all told,

2,232; adherents, 3,035. Contributions by the people, \$3,875. Literature circulated in 1 year: Bibles, 187; New Testaments, 8,582; Gospel portions, 9,568; other religious books, 15,000; tracts, papers, etc., 140,000.

**A Protestant Girls' School in Madrid.** The International Institute for Girls, which, since the Spanish war, has carried on its work in Biarritz, France, just across the border, looks forward to a not far distant return to Spain, for cable has been received announcing that at last a site has been purchased in Madrid for the school. It has been the fond hope of those interested in this school to establish it permanently in the nation's capital where are the State Institute and the University of Madrid, both of which admit the girls of this mission school to their examinations, and already 19 have taken the B. A. degree and 4 the degrees of the University with honor, the first time in the history of Spain that woman's work has received such recognition. If the committee of ways and means in this country succeed in their plan, a building will be erected on this site as an offering from the women and girls of the United States to the girls of Spain, to be called "College Hall," the rooms of which shall be named for those schools and colleges that raise \$300 each.—*Advance*.

**A German Krapf, Rebmann, to be Held in Honor.** and Erhardt are 3 famous names in C. M. S. annals. It will be a surprise to many that the last survivor of the historic trio died in his German home at Stuttgart so recently as August 14th last. The Rev. James Erhardt is perhaps less known by name to the present generation than his two colleagues, yet his services were

not less remarkable than theirs. It was he who, by questioning native traders and other investigations, arrived at the conviction that a great inland sea existed in Central Africa, and constructed from the information he received the famous "slug map," which appeared first in the *Calwer Missionsblatt*, then in the *C. M. Intelligencer* of 1856, and afterward was exhibited before the Royal Geographical Society. That map was the immediate cause of the expeditions of Speke, Burton, and Grant, and hence of all our more recent knowledge of Central Africa. After leaving East Africa Mr. Erhardt was sent to India, and labored for 35 years in the Northwest Provinces, chiefly in charge of the great Secundra Orphanage. His service in India lasted from before the mutiny (he was one of the Europeans besieged in the fort at Agra) until 1891, when old age compelled his retirement. In the list of the names which we owe to Germany, that of James Erhardt must ever hold an honorable place.—*C. M. S. Gleaner*.

**A Plethora of Priests.** According to a recent enumeration," says the *Church Eclectic*, "the following are the number of Roman clergy in the kingdom of Italy: Bishops, 272; clergy having some ecclesiastical charge, 20,465. The cathedral at Naples has on its roll 112 priests; the church of St. Nicholas at Bari, 100 priests; St. Peter's, Rome, 120 priests. This will give an idea of how many clergy are only titularly employed in connection with the sacred ministry, and yet, notwithstanding this great nominal connection, there are over 100,000 priests in Italy who have no cures or any fixed employment. It is not to be wondered, therefore, that the traffic in masses continues to

flourish so vigorously, as it affords to many men the only means of earning a trifle. Masses for the repose of the dead and for 'intentions,' are eagerly bought at second hand from the sacristans, who, while retaining the greater portion of the fee, are yet able thus to furnish their poorer brethren with some subsistence."

**Bulgarian Brigands.** Rev. J. F. Clarke, who has been a missionary of the American Board in Bulgaria for 42 years, furnishes to the *Congregationalist* some accounts of his experiences with the brigands in that country. He has been robbed three times, the brigands taking his watch and money. In the sixties it was counted unsafe for a missionary to be outside of the city after sundown. Brigands were then a terror to travelers. He has a list of 80 merchants from 2 villages who were killed within a radius of 20 miles by brigands. At that time travelers moved under protection of a Turkish guard. A wholesale murder of some Americans and Englishmen, twenty odd years ago, led the Turks to build guard-houses in exposed places, making travel much safer. Mr. Clarke says:

After the Turkish massacres of 1876-8, when doing relief work to the amount of about \$50,000, I often carried with me hundreds, and once thousands, of dollars in gold, but freely traveled by night as well as by day, never taking a guard, though my firman, obtained from the Porte by the English ambassador, gave me the right to take as many as I wished at any time.

### ASIA.

"Some time ago an ambassador told the Sultan's Grand Vizier that there were three enemies that would eventually destroy the Turkish empire: *Bakalum* (we shall see); *In-shāa-Allah* (if it please

God); *Yarun Sábah* (to-morrow morning)."—GRANT DUFF.

**Russian Schemes in Syria.** Attention has recently been called to the way in which Russia has begun in

Syria the process of licking preparatory to swallowing. The most numerous Christian sect is the Greek Orthodox. By virtue of her Greek Orthodoxy, Russia has opened some 300 schools in Syrian communities, and is subsidizing them to the extent of about \$300,000 per year. They pay all bills, even to those for books, paper, pencils, and, in many cases, clothing. The study of Russian is obligatory. There is a training-school for young men in Nazareth and one for young women in Bethlehem, in which teachers are prepared for the village schools. The most promising teachers are taken to Russia for further education, whence they return to Syria as Russian citizens.

**The Attitude of Educated Hindus.** The *Christian Patriot*, Madras, says:

"The attitude of educated Bengal toward Christianity is thus summarized: 'The educated men of Bengal to-day are almost to a man up in arms in defense of their ancestral faith. Everywhere societies are being formed for the advancement of Hinduism, for the study of the ancient philosophical literature, or for practical religious work under Hindu auspices. Hindus in many places are opening Hindu schools, to remove their sons and daughters from Christian influence, and in the college one meets with a stiffer and more stubborn resistance to Christian teaching than used to be shown.' Notwithstanding this opposition, during the last decade the London Missionary Society alone has gathered 3,097 souls. That the influence of Christianity is being felt and feared is evidenced by the

movement above referred to, and a stern defense often precedes a speedy fall."

**In Terror of Fresh difficulties the Bible.** continually occur to hinder Bible work in Moslem countries. Mr. Tisdall writes that the Turkish authorities in Erbil, in the Mosul district, had seized our colporteurs' books and money; and that the Vali of Mosul afterward ordered the books to be returned. Licenses for our colporteurs in and around Bagdad are still withheld. Mr. Tisdall also sends a letter from our assistant agent at Bushire, on the Persian Gulf, stating that the customs authorities, acting on orders received from Teheran, refuse to allow our cases of Scriptures to enter Persia. The British legation at Teheran is inquiring into the matter.—*Bible Society Reporter*.

**Large Emigration of Low-castes.** A curious light is thrown upon the social revolution silently wrought in

Southern India by the steadily increasing tide of emigration to countries over-sea, by the returns recently published by the Madras government. Some villages, it seems, are almost depopulated, and in others a labor famine is seriously threatened. The explanation of this phenomenon seems to lie in the fact that emigration is confined to a single class, the pariahs, for whose labor there is no substitute available. The radical change in the character of the pariah (who formerly clung to his hut village with a tenacity remarkable even in an Indian attached to the soil) from an ultra conservative into an impatient seeker after fortune in the Straits, Burma, Ceylon, and Mauritius, is an interesting sociological study. The metamorphosis is attributed to an alteration in the part the pariah plays in the economy of

the village. Formerly he belonged to the soil, and some share of the fruit of the soil belonged to him. Now the pariah is a day laborer, employed to plow and to plant, and then left idle till harvest, when he is called in for a brief spell of work and turned adrift again. In plenteous seasons his lot is hard and onerous; in years of scarcity it is unbearable.—*Friend of India*.

**What One College is Doing.** Lahore is marked among stations in the India missions for its educational work. Twelve hundred men have been educated in Forman College (Presbyterian). Last year there were 353 students, of whom 30 were Christians, 32 Sikhs, 107 Mohammedans, 184 Hindus; 22 passed for the university degree of B.A., one taking the highest place. The high-school in the city enrolled 635 boys, of whom 400, all non-Christians, voluntarily attended Sunday-school. In the school for Mohammedan girls singing is taught, a very unusual thing. In the Hindu school average attendance was above a hundred.

**Some Large Ingatherings.**—The American Presbyterians have a flourishing mission in the Northwest Provinces, as these items show. Last year a native pastor received 320 to the Church, on confession, in Kolapur; another, 170 in Lahore; a third, with an English name, 151, in Kolapur, and a fourth baptized 270 adults.

**C. M. S. in Three bands of Tinnevelli.** evangelists in connection with the Tinnevelli Church Council went in July on an evangelistic tour through the Palamcotta and Sriviliputtur districts, and 307 villages were visited. The evangelists gave 807 open-air addresses, 54,535 persons, it is estimated, heard the Gos-

pel message, 4,171 handbills were distributed, and 772 tracts and Bible portions were sold. The evangelists traveled in all about 700 miles.

**A Notable Celebration in Ceylon.** This occurred when the deputation of the American Board met the graduates of the Oodooville and the Udupitty girls' boarding-schools, held in the church at Oodooville on July 5th. The school, standing for the higher education of girls in Jaffna, is older than Mt. Holyoke College or the Seminary. It started in 1824 with 29 pupils, and now has some 165 upon its rolls. It is the oldest girls' boarding-school under the American Board, and probably is the oldest mission girls' boarding-school in the world. It has admitted 1,233 girls. During the last twenty-five years 254 girls have been graduated, of whom only 4 were not members of the Church. There were in the audience 51 of the old pupils of Udupitty, and 168 from Oodooville, with some 160 of the present pupils. Upon the platform sat 14 of the students of the Oodooville school who remembered the last deputation of the Board, and pastor Hunt, who translated for the present deputation, rendered the previous deputation the same service. It was a significant feature of the day to see those trained, self-possessed, earnest women stand upon the platform before a mixed audience and speak for their sex and for Christ.

**Good News from China.** The *C. M. S. Intelligencer* notes these cheering facts: (1) "Work at Nanking has opened up with a rush since February. Chapels and schools have reopened and are running full blast. Christians are more earnest than ever before; there are more inquirers than there have been for a long time; the missionaries have better access among

the people, and are treated with the utmost respect, even with cordiality, by the officials." (2) "At present the missionaries are at their posts in the interior stations, busy and happy, because of the bright outlook. There seem to be signs of a rich harvest of souls in the near future, and the whole empire is opening to missionary effort." (3) A missionary lately returned from a journey of thirty-six days visiting churches and stations in the east end of Shantung province, found the people everywhere friendly and more willing to listen attentively than in former years. "The preachers are encouraged and hopeful. The Christians have received a fair compensation for the burning of houses and robbery committed by the Boxers. The conviction is taking hold of the people that no power can drive off foreigners or banish Christianity." (4) Yuan Shih Kai, governor of Shantung, has welcomed back the missionaries to his province, and pledged his best efforts for their protection, as well as that of their converts and their work, in a cordial letter acknowledging that their "Church customs are strict and correct," and that their "converts may well observe them."

**Another Cheering Sign.** Robert E. Lewis writes thus of the Y. M. C. A. side of things in Shanghai:

"The Chinese branch continues to attract the interest of prominent Chinese. Recently I received a letter from a mandarin of great influence enclosing an unsolicited subscription of \$100, and asking if his son might not become a member. We called upon him, and as a result the son is a regular attendant at the gospel meetings, and the great man has several times caused a flurry among the members by being present himself. A

taotai (mandarin, with the rank of mayor, of a city) recently called to say that his subscription of \$10 had been troubling him, that this amount did not express his interest, and that he wished to subscribe \$100 more. We thought it would not be the best of courtesy to send for it immediately, and were therefore surprised to receive a second call in person from the taotai, when he said that his secretary was ready to hand over the amount. His sympathy for our work had no other source than downright interest in the association. Another taotai, the present Chinese Mayor of Shanghai, recently sent me a check for \$200; and it must be remembered that he and the others mentioned are heathen, and also that their subscriptions are in no way, shape, or manner connected with indemnity. On the other hand, these men are genuinely interested in this "*Brotherhood of Jesus' Young Apprentices*" (as our name is translated from Chinese) and have a purpose to assist its work.

**A Gloomier View of China.** Rev. A. H. Smith, with his eye especially on the northern provinces, sums up thus in a recent letter to the *Congregationalist*: "As a whole, the situation, as already remarked, is complicated beyond precedent and beyond belief. There is great hope of a wide awakening of the Chinese to the need of reform, but there are as yet no trustworthy signs of it, all reports to the contrary notwithstanding. Recruits are needed for the future, but the present exigency is for trained men to strengthen the things which remain. It is a time for the Church to cry mightily unto God for His Spirit upon the work and the workers in His despoiled vineyard. The present transition stage is temporary, but it is

not likely to pass away at once. It is impossible to say what the court may do, and it might as well be ignored. Wherever two or three are gathered together, let it be prayed for. Some day it will again be true: *Ez Oriente Lux.*"

**Found in a Bad Category.** A news item from Canton, printed in one of the Shanghai papers, shows in what category Chinese officials, who know them thoroughly, place Buddhist and Taoist convents and monasteries. The general opinion of the people, we are assured by one of our missionaries in China, is the same. The item reads: "On account of the recent explosion at the back of the provincial governor's yamen, street searching and inquiries are still going on in all the low localities, and secret emissaries are sent to watch the opium divans, brothels, gambling dens, low-class lodging-houses, monasteries, as well as convents, ancestral temples and examination schools, and arrest any suspicious characters that may be found in hiding; also any person found harboring them will be arrested and punished. The viceroy has ordered that all the powder magazines at the military quarters shall be removed to Wang Chi Kong, outside the suburb and far from human habitation, as a precaution."

**Milk as Chinese See It.** The Chinese seem to have a more tender regard for cows than for foreign devils. They would not even have them milked. According to *The Foochow Herald* a notice has been posted up to the following effect: "You are not allowed to drink cow's milk. Man has no right to take from animals their nourishment, particularly the cow, which is the most useful of all. Those who sell milk pollute their

conscience for the sake of money, and those who drink it with the idea that their bodies benefit by it are not less blamable. Under the pretext that their children feed themselves with milk they wish to do the same. But animals have the same needs. Who will feed the calves if men take all the milk from the cows?"

#### AFRICA.

The American Rev. J. K. Mc-Mission in Clurkin, who has Egypt. visited Egypt and studied the field, writes to the *United Presbyterian* his impressions. He says: "God has marvelously guided our missionaries up the valley of the Nile. He has led them as truly as he led Israel of old, until to-day he has rewarded our efforts, as he usually does with our servants, by increasing our responsibility, widening our field, and pointing us forward to a possible mission post in the Soudan, 2,000 miles beyond the touch of civilization." He then gives the results of missionary efforts in that country as follows: "Forty-seven years ago our first missionary landed single-handed upon the shores of Egypt. Six years passed and there were 4 converts. Now there are 6,500 communicants, a synod, 4 presbyteries, 220 stations and churches, 50 native preachers, 200 schools, with 14,000 pupils, and \$75,000 was raised this year by the Church in Egypt."

The Liberia More than fifty Experiment years ago an attempt was made to establish a negro nation in Africa, governed on Christian principles, and the Republic of Liberia was the result. It has been only moderately successful—one cause being the insufficiency of capital to develop the resources of the country; another, the too open assumption of superi-

ority on the part of the ruling classes—"our poor benighted brothers" being a common expression applied by them to the natives of the interior. Something, however, has been done. In the republic there is an educational system, which includes a college, a central school, and 34 primary schools, with 40 teachers. Nearly 500 of the pupils are native boys and girls from the surrounding tribes, who are going into competition with the sons and daughters of the 30,000 civilized American negroes who speak the English language. Sixteen educated negroes from the literary and industrial schools of America are now at work in Liberia, and connected with the Methodist Episcopal Church is a considerable conference with some 4,000 communicants.

**Bible Buying** A letter from Mrs. in Uganda. Fraser, Uganda, quoted in *The Church Missionary Intelligencer*, gives a touching glimpse of the value set upon the Bible by the teachers. She says: "The new Bibles have come, and are selling like wildfire, and in spite of the almost prohibitive price, the first edition is almost entirely exhausted. The Muganda has a keen appreciation of good print and binding, and to see him handling his books or bandaging them with strips of calico when he has finished using them would delight a book-lover. In order that the Bibles might get as quickly as possible into the hands of the teachers, who so sorely need them, the bishop determined to reduce the price of the cheapest to two months' wages for those teachers who had already taught for a year, and to three months' wages for a slightly better quality. This would seem dear enough to Christians in England, but the very day the news was

given out a great crowd of teachers fairly danced down to Mr. Miller's house to have their names written down for a 'Holy Book,' shouting and singing with such beaming faces. They came as we were walking along from the prayer-meeting, and crowded round the bishop, kneeling at his feet, crying, 'Joy! joy! God be praised! God be praised!' Some of them quite broke down. It brought a lump to one's throat."

**Plague of Snakes in Central Africa.** A C. M. S. worker Irishman by birth,

thinks that the country would be greatly profited by a visit from the patron saint of his own land. "Snakes," he says, "oh, snakes, any amount and of various kinds. Perhaps the creatures which give us most trouble are the little whipsnakes which get into the walls of our reed houses; they are generally not more than twelve inches long and about as thick as your little finger, and very poisonous. One day I found one of these creatures drinking from the basin in which I was about to wash my hands, and I did not see it until I had dipped my hands into the water. It struck at me, but fortunately for me missed; it then jumped upon the floor, made no attempt to get away, and fought the battle out to the death. I walked over a snake another day some six feet long; happily it was one of the slow kind and he had not time to strike. They come into the house after rats, and often drop from the roof of our house."

**Delights of Travel in East Africa.** Sir C. Eliot declares officially, reporting

on the Uganda railway: "It is not a humorous exaggeration to say that the wayside landscapes remind the traveler of the series of pictures in *Punch* called

'Prehistoric Peeps.' On the platform naked savages peer and grin with good-humored curiosity; their nudity is rendered more conspicuous by the fact that they wear short cloaks hanging down their backs, and carry elaborate ornaments, often including old jampots, in the slits cut in their ears. Near the stations the ostrich and the barn-door fowl almost intermingle. The obstinate rhinoceros, who assimilates new ideas more slowly than other beasts, sometimes disputes the passage of the train in a narrow cutting and derails it, though he perishes in the attempt. A troop of more intelligent elephants occasionally occupy a station, and in their curiosity ravage the booking-office and take tickets, which can not be accounted for afterward."

#### THE ISLANDS OF THE SEA.

**European Biblewomen in Malaysia.** We are permitted to condense a few paragraphs out of a private letter

from Mr. John Haffenden, the society's agent in North Malaysia. Readers of the annual report will recollect that the sale of Malay Scriptures last year in that agency exceeded 12,000 copies. Mr. Haffenden writes: "To my mind the most hopeful part of the work among Malays at present is that which our European Biblewomen are doing. The society has now five of them in this agency—two at Penang, one at Kwala Lumpor, the capital of the Malay State of Selangor, another in Malacca, and a fifth at Singapore. They reside in the homes of our married sub-agents. All of them have made good progress in the Malay language, some of course more than others; but they are all now able to explain the Gospel and speak about the love of Christ for sinners. Personally, I believe that no Chris-

tian agency has thus far taken so strong a hold on the Malays.—*Bible Society Reporter.*

**Do Missions Pay?** The London Missionary Society has just completed the erection of a \$10,000 building at Leone, Tutuila, which is to be used as a school for Samoan girls. Every cent of this money has been given by the natives, one island alone—Olusinga—donating \$2,000 out of the \$3,000 it raised last year by the cultivation of cocoanuts, the only money-yielding product of the place, and this without reducing in any single instance the salaries of the native pastors!

#### MISCELLANEOUS.

**Finding the Pole vs. Evangelizing the World.** The nearest approach yet made by any explorer to the North Pole is by Abruzzi, who came within about 250 miles of it. Lieutenant Peary and E. E. Baldwin are aiming for it from different directions. It has been computed that 400 human lives have been lost and \$75,000,000 spent already in efforts to reach this spot. We need not affirm that such expenditure is irrational or uncalled for, but certainly, as related to the welfare of the race, the attempt is not fit to be named in the same year with the sublime work for the world's evangelization!

**Change of Emphasis in Missions.** A striking indication of the marvelous progress of Christian missions is seen in the transfer of emphasis from the early years of this century. The annual report of the Church Missionary Society called attention to the fact that an early report congratulated the society on the fact that the work abroad was growing so much that the committee had been able to spend

the entire income of the society!—a thing which had been impossible before. The same interesting situation occurs in the early history of the American Baptist Missionary Union. In 1835 the income was so largely in excess of the opportunities for use on the fields then occupied that at the annual meeting in Richmond the Board was instructed "to establish new missions in every unoccupied place where there may be a reasonable prospect of success, and to employ in some part of the great field every properly qualified missionary whose services the Board may be able to obtain." In those days the prayer of God's people was for the opening of new and wider fields for missionary effort. God answered. Then the prayer was for laborers to go forth into the open fields. God has answered in the thrilling uprising of the Christian youth of the world in the student's volunteer movement. The emphasis now rests upon the churches of Christian lands to make their offerings for world-wide missions adequate to the answers God has given to their prayers.—*Baptist Missionary Magazine.*

**When God says "Forward!" shall we say "Retreat"?** A time of financial difficulty at home is often a time of increased opportunity abroad.

Some faint hearts would not have it so; they think that when our churches at home are unwilling to exert themselves any further, the way for retrenchment should be made easy by the falling off of some of the work abroad. But that is not God's way. It seems as tho He dares us to withdraw. We talk of having done "all that we can reasonably be expected to do," and He answers us by throwing open the door to some new field of service whitening to the harvest.

There never was a time when this was more strikingly the case than now. The open doors of Hunan, the call to occupy the inland of New Guinea, the great fields waiting to be occupied in Central Africa, in West China, and elsewhere—these are old themes. There is added to them now the story of a new opportunity in South India. When God's voice is so clearly saying "FORWARD!" who is he that will utter the word "*Retreat*"?—*L. M. S. Chronicle.*

**Cruelty to Missionaries.** *The Baptist Missionary Magazine* for September contains a suggestive article by one of the officials of the Women's Missionary Society, which is a plea for the organization of a new society—viz., a society for the prevention of cruelty to missionaries. One form of cruelty is thus referred to: "Another species of cruelty to missionaries is the demand laid upon them by the churches to address audiences when they come home to rest. Many of our missionaries have gone through summer's heat and winter's cold from city to city and state to state to interest and stimulate the workers and the idlers at home until in despair they have begged to be returned to the mission field to secure a little time for quiet and rest."

#### DEATHS.

**Albert L. Long,** Rev. Dr. Albert L. of Long, Vice-President of Robert College, Constantinople, died recently at Liverpool, England, on his way to the United States. Dr. Long was born in Washington, Pa., 1832, graduated from Allegheny College, Meadville, Pa., and from the Concord Biblical Institute (now Boston University). He entered the ministry of the Methodist Episcopal Church in

1857, and was at once appointed missionary to the Bulgarian mission, which had been ceded, so to speak, by the American Board to the Methodist Episcopal Mission Board. Rev. Wesley Prettyman and Rev. Albert L. Long were the first missionaries sent to the Methodist portion of the field. Mr. Long was superintendent of this mission for some years, through most trying periods of persecution and war. He became a rallying center of Protestant Bulgarians north of the Balkans, and through various activities gained knowledge of the entire political, civil, and religious conditions of the Levant, which made him a wise counsellor in all Eastern affairs, national and international.

The war disturbances of 1863 rendered missionary work within Bulgaria impossible, and Dr. Long removed to Constantinople. Here he opened his own house for public worship, but concentrated his strength on building up a Christian literature for Bulgaria. He became associated with Dr. Elias Riggs in the translation of the Bulgarian New Testament for the British and Foreign Bible Society. The publications issued by him, either of his own authorship or translations, in the single year 1865 reached a million pages.

In 1868 he was appointed professor in Robert College, retaining this position continuously till his death. Bulgarian students came to this institution because of Dr. Long's connection with it, and a large portion of the men who have had to do with the making of modern Bulgaria, especially since its autonomy as a nation, were trained under Dr. Long in Robert College. The literature he sent out over Bulgaria also had an increasing powerful influence from his connection with this institution, and hymns in Bulgarian written

by him were said to be sung widely over that territory.

It is not prudent to set forth the detail of the influence which Dr. Long came to exert in his confidential relations with national leaders of Western Europe as well as with the diplomatic corps of the Occident. His counsel was sought in London and Berlin as well as in Constantinople, and the power of his life in these directions must remain unwritten as a part of his "secret service" for his Master. His vast knowledge of affairs in the Orient, combined with his integrity and prudence, gave great weight to his opinions not only in European Asia but also in America. One of his associates is reported to have said of him: "Happy is the denomination that can produce one such man in a century." J. T. G.

**Dr. J. G. Kerr,** The venerable Dr. of Canton. J. G. Kerr died at Canton on August 10, 1901, after a short illness. Dr. Kerr came to China in 1854, and it was not long before he began to make his mark as an able and efficient worker. In due time he took charge of the large hospital of his mission at Canton. He was an excellent physician and surgeon. So great was his fame that a few years ago a distinguished *foreign* Minister to the Court at Peking sent for him, and, after a difficult operation, was entirely cured.

Some 200 Chinese medical students were educated at the medical school in Canton, under his care, and in the Franco-Chinese war the Chinese government employed many of his former pupils. He was for years the President of the Medical Missionary Society in Canton, and when the Medical Missionary Association of China was formed in 1887 he was unanimously elected as its first president.

A few years ago he started the only asylum for the insane in China, and he lived to see it a success. Thousands of Chinese mourn his loss. Dignified in manner and bearing, courteous to all, full of kindly sympathy, ever ready to help his younger colleagues, he was a Christian gentleman in the very best sense.

H. W. B.

**Rev. H. J. Wiersum,** Arabia on August 2d announced the death of Rev. Harry J. Wiersum, missionary of the Reformed Church at Busrah.

Mr. Wiersum graduated from Hope College in 1896, at the age of 22. He pursued his theological studies at Princeton Seminary, was ordained to the ministry in July, 1899, and sailed for Arabia in the following September.

Three times in as many years the Lord has called away young men from this Arabian field: Peter Zwemer, Stone, and Wiersum. Let others come forward to take their places.

**Bishop Whipple,** Bishop Whipple, of the Diocese of Minnesota, died at the end of September.

He has been well called "The Apostle to the Indians," and was a worthy successor of John Eliot. He was a man of large and liberal sympathies as regarded all true followers of Christ, but strictly evangelical in his views. He was elected Bishop of Minnesota in 1859. There was not a mile of railway in the State, and he selected as his home a small village. His diocese contained about 20,000 Indians, whom the bishop sought to evangelize. He traveled three or four thousand miles a year, chiefly on horseback. He defended the Indians against the unjust dealings of many of the traders, and had much influence in securing laws for their protection. The Indians loved him as a father.

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